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THE MISSION OF THE COMFORTER.

THE

MISSION OF THE COMFORTER,

WITH NOTES.

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TO THE HONOURED MEMORY

OF

SAMUEL TAYLOR COLERIDGE,

THE CHRISTIAN PHILOSOPHER,

WHO THROUGH DARK AND WINDING PATHS OF SPECULATION

WAS LED TO THE LIGHT,

IN ORDER THAT OTHERS BY HIS GUIDANCE MIGHT REACH THAT LIGHT,

WITHOUT PASSING THROUGH THE DARKNESS,

THESE SERMONS ON THE WORK OF THE SPIRIT

ARE DEDICATED

WITH DEEP THANKFULNESS AND REVERENCE

BY ONE OF THE MANY PUPILS

WHOM HIS WRITINGS HAVE HELPT TO DISCERN

THE SACRED CONCORD AND UNITY

OF HUMAN AND DIVINE TRUTH.

PREFACE.

THESE Sermons on the Mission of the Comforter were preacht before the University of Cambridge in March 1840. My original intention was to point out, in the concluding Sermon, how the work of the Comforter in all its parts is fulfilled by His taking of the things of Christ and shewing them to us. But, to treat this subject adequately, it would have been requisite to shew how Christ, as God manifest in the flesh, and as the Reconciler of man to God, is, and ever has been, and ever must be, the one Principle and Source of all life and of all light, both collectively and individually, in His Church; and such a theme was far too vast for a single sermon. Indeed, beside the inexhaustible fulness of this truth, when contemplated in itself ideally, and in its relations to the fallen state of man, and to the history of the Church, the exposition of it would have led to a consideration of those false notions of Christ's personality, which regard Him as the mere Founder of a system, whether moral or philosophical, or religious, and place Him at the head of it, but leave the system to work itself out through the impulse it originally received. This would have superinduced an examination of the most recent form of Socinianism, the Straussian, which, after denying the Son and the

Spirit, has ended by denying the Father also, and has rolled out of the chaos of Pantheism into the blank abyss of Atheism. To contend against and to exterminate this primary errour, under all its forms, by the assertion of the divine personality of Christ, of the redemption and reconciliation He has wrought for mankind, and of His abiding presence in His Church through the Spirit glorifying Him, and to establish these primary truths on irrefragable grounds, philological, historical, and philosophical, as well as theological, is the great work of our age: and all who are striving for the truth are bringing their contributions of one kind or other for the erection of this heavenly temple. It would be a blessed reward if anything in this volume may in any way forward the carrying on of this work.

To the Sermons I have appended a considerable body of Notes. Several questions of theological and ethical interest having been toucht on in them, as alone they could be, cursorily and generally, I wisht to support the opinions exprest by more definite arguments, and by the authority of wiser men. As there is so much difficulty and obscurity in the brief, pregnant verses, in which our Lord declares the threefold work of the Comforter, I thought it might be useful to give a sketch of the manner in which those verses have been interpreted by the chief divines in the various ages of the Church, and that, if this sketch were illustrated by extracts from those divines, it might aid the theological student in forming an estimate of the kind of light he may expect from the principal periods in the history of Theology. For, while the revived study of the theology of earlier ages, if carried on critically, with a discernment of that which each age had to effect toward the progressive unfolding of the truth, in

its world-embracing highth and depth and breadth and fulness, cannot be otherwise than beneficial; on the other hand, if, as we have seen happen in a number of instances, the end of this study is merely to make us repeat by rote what was said in the fourth century, or in the fourteenth, instead of becoming wiser, we shall become foolisher. Even the swallow's twitter and the sparrow's chirp are pleasanter than the finest notes of the mocking-bird. So the merest truisms of our own age are better than the truths of former ages, unless these are duly appropriated and assimilated to the body of our thoughts. Our intellectual food also, if it is to nourish and strengthen us, must be thoroughly digested. They who complain of this, and call it presumption if we exercise our understandings on the lessons handed down to us, and do not receive them implicitly in reliance on the wisdom of our teachers, might as rationally call it presumption in us that we do not swallow our food, without allowing our audacious teeth to masticate it, and our gastric processes to separate the nutritive part from the excremental. For such an unreasonable, spurious humility there is but one natural home. They who swallow the theology either of the Fathers, or of the Middle Ages, in the gross, find themselves out of place in a Protestant Church; and while they wish to revive the Church of the Middle Ages, and confound faith with credulity, they are just fitted for the surrender of their reason and conscience to the arbitrary mandates of the Papacy.

In the course of the Notes several occasions presented themselves for speaking on questions which have been agitated in the controversies of the day; nor have I shunned them. Above all I have felt it an especial duty to call the attention of my readers again and again

to the inestimable blessings of the Reformation, as evinced in the expansion of theology, no less than in the purification of religion. There are times indeed when one may be willing to throw a veil over the faults and sins of another Church; even as in the ordinary intercourse of life one is willing, in the hope of better things, to overlook much that may have been very reprehensible in a neighbour. But if the neighbour challenges scrutiny, if he reviles his betters, if he inveigles others to join him in reviling them, he must bear the penalty which he draws down on his own head. In like manner, now that the battle of the Reformation is renewed, now that the Reformers are attackt with unscrupulous ignorance and virulence, now that the principles which animated them are impugned and denied, now that the whole course of events previously and subsequently, as well as at the time, is strangely misrepresented and distorted, it becomes necessary to defend the truth, not only by asserting its majesty and repelling its foes, but also by carrying the war into the enemy's country. If it be put as a question still hanging on the balance, whether our Church is a true Church, or whether the Church of Rome is the only true one, we must not allow false charity to deter us from bringing forward the marks which prove the Church of Rome to be in so many of its features utterly antichristian.

Here it is right to state that the observations on the development of Christian doctrine in Note G were printed long before the publication of Mr Newman's work on that subject. Their purpose was to help the reader in forming a correct notion on a matter, on which, it seemed to me, very erroneous opinions had been promulgated in Mr. Newman's Sermon before the University

of Oxford, and in the writings of some of his followers, opinions caught up somewhat hastily and superficially from certain German Romanists, without a clear perception either of their grounds or their tendencies, or even of the truth they involved; while the extraordinary inferences drawn from them made the very word *development* a byword of alarm with the opposite party. To Mr Newman's recent work I have purposely avoided all reference. Other occasions for speaking of it will arise, if indeed there be any necessity of adding to what has already been said by my brother-in-law, Mr Maurice, in the Preface to his Warburtonian Lectures, and by Professor Butler in the excellent series of Letters which he has inserted in the Irish Ecclesiastical Gazette.

Another object which I have kept in view more or less, while collecting the materials for the Notes, has been to furnish the theological student with a few hints or guide-posts, so to say, when he enters into the region of German theology; which many are wont to regard as a vast wilderness peopled with "Gorgons and Hydras and Chimeras dire." That the views conveyed in Mr Rose's denunciation were utterly erroneous, we were taught in some measure by Dr Pusey in his answers, the most valuable theologically of his writings. Ignorance however has not been silenced, and, when it is maledicent, is sure to find a credulous auditory; and thus even Mr Dewar's worthless book is quoted and extolled as an authority. That there is an enormous mass of evil, of shallow presumption, of ostentatious folly, of wild extravagance, in the German theology of the last half century, I have no disposition to deny: nevertheless they who know what has really been done in Germany since the publication of Kant's great work, must also know

that in Germany the mighty intellectual war of Christendom has been waged, and is now going on. If the host of evil has become subtiler and more audacious, the army of the faith has also become much stronger; and able champions of the truth are continually raised up, who defend the truth, not by shutting their eyes to its difficulties, and hooting at its adversaries, but by calmly refuting those adversaries, and solving the difficulties, with the help of weapons derived from a higher philology and philosophy. In the wish of introducing some of these better German divines to the English reader, I have availed myself of such opportunities as occurred for inserting extracts from them, many of which, I trust, will be found to justify the foregoing commendation.

Of recent English writers, the one with whose sanction I have chiefly desired, whenever I could, here or elsewhere, to strengthen my opinions, is the great religious philosopher, to whom the mind of our generation in England owes more than to any other man. My gratitude to him I have endeavoured to express by dedicating the following Sermons to his memory; and the offering is so far at least appropriate, in that the main work of his life was to spiritualize, not only our philosophy, but our theology, to raise them both above the empiricism, into which they had long been dwindling, and to set them free from the technical trammels of logical systems. Whether he is as much studied by the genial young men of the present day, as he was twenty or thirty years ago, I have no adequate means of judging: but our theological literature teems with errours, such as could hardly have been committed by persons whose minds had been disciplined by his philosophical method, and had rightly appropriated his principles. So far too as my observation has extended, the third and

fourth volumes of his *Remains*, though they were hailed with delight by Arnold on their first appearance, have not yet produced their proper effect on the intellect of the age. It may be that the rich store of profound and beautiful thought contained in them has been weighed down, from being mixed with a few opinions on points of Biblical criticism, likely to be very offensive to persons who know nothing about the history of the Canon. Some of these opinions, to which Coleridge himself has ascribed a good deal of importance, seem to me of little worth; some to be decidedly erroneous. Philological criticism, indeed all matters requiring a laborious and accurate investigation of details, were alien from the bent and habits of his mind; and his exegetical studies, such as they were, took place at a period when he had little better than the meagre Rationalism of Eichhorn and Bertholdt to help him. Of the opinions which he imbibed from them, some abode with him through life. These however, along with everything else that can justly be objected to in the *Remains*, do not form the twentieth part of the whole, and may easily be separated from the remainder. Nor do they detract in any way from the sterling sense, the clear and farsighted discernment, the power of tracing principles in their remotest operations, and of referring all things to their first principles, which are manifested in almost every page, and from which we might learn so much. There may be some indeed, who fancy that Coleridge's day is gone by, and that we have advanced beyond him. I have seen him numbered, along with other persons who would have been no less surprised at their position and company, among the pioneers who prepared the way for our new theological school. This fathering of Tractarianism, as it is termed, upon

Coleridge well deserves to rank beside the folly which would father Rationalism upon Luther. Coleridge's far-reaching vision did indeed discern the best part of the speculative truths which our new school has laid hold on and exaggerated and perverted. But in Coleridge's field of view they were comprised along with the complemental truths which limit them, and in their conjunction and coordination with which alone they retain the beneficent power of truth. He saw what our modern theologians see, though it was latent from the vulgar eye in his days: but he also saw what they do not see, what they have closed their eyes on; and he saw far beyond them, because he saw things in their universal principles and laws.

I know not whether I need remark that the Sermons are of course complete in themselves, and that, though the Notes are suggested by them, and are intended to illustrate them, they are not meant to be read so as to interrupt the argument of the text, but may more suitably be reserved till afterward.

HERSTMONCEUX, Whit-Tuesday, June 2d, 1846.

In republishing these Sermons on the Mission of the Comforter, I have separated them from those which were subjoined to them in the first edition; and I have reserved the overgrown Note in vindication of Luther for a volume by itself. To the other Notes a few additions have been made, of which the most important are extracts from

Stier's admirable Exposition of our Lord's Discourses. I have also added an index, in compliance with wishes exprest in several quarters.

My recognition that there is anything good in German Theology, and my attempt to point out where that good is to be found, have excited some vehement denunciations, as I expected, from those who know nothing about it. One of these I answered, in a Pamphlet, which the conduct of my assailant led me to head with the words of the Ninth Commandment. My answer was followed by a reply in the next number of *the English Review.* But when gross misrepresentations, after being thoroughly exposed, are unretracted, and attempts are made to defend them by shuffling evasions, no benefit can arise from the continuance of such a controversy. May the Spirit of Truth watch over our Church, and preserve us from all the subtile temptations of the Father of lies! Never were such temptations more deceptive than now: never had he more emissaries stalking abroad. He lies in wait at the door of every heart: he tries to creep in under the guise of some holy feeling. Nevertheless let us hold fast to the conviction that, though he is the Prince of this world, yet he has been judged.

HERSTMONCEUX, November 12th, 1850.

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THE MISSION OF THE COMFORTER.

SERMON I.

THE EXPEDIENCY OF CHRIST'S DEPARTURE.

Nevertheless I tell you the truth: it is expedient for you that I go away. For if I go not away, the Comforter will not come to you; but if I depart, I will send Him to you.—JOHN xvi, 7.

THESE words, it will be remembered, stand in the middle of that divine discourse, in which our blessed Lord, on the eve of His crucifixion, endeavours to cheer and lift up the hearts of His disciples, opening their eyes at the same time to see further than they had ever yet lookt, into the mysteries of the Kingdom of Heaven. In the verses which follow, He goes on to declare what are to be the workings of the Comforter here promist. The whole passage, though it is not without difficulty, is a rich treasure of the most precious truths, bearing both on the deepest questions of doctrine, and on the practical discipline of our hearts and lives. Therefore, knowing no subject of wider and more lasting interest,—inasmuch as its interest is coextensive with the Church of Christ, and will last to the end of the world, while it comes home

to the conscience of every faithful member of that Church, —I have thought that it might not be unprofitable to call your attention, during the present Course of Sermons, to this promise of the Comforter; whose coming, as it was to be so great a blessing to the immediate disciples of our Lord, has in like manner been the source of infinite blessings through all ages in the Church; and whose work in the heart of every true believer has been the very same which is set forth in the verses immediately after the text. May He, who alone can, even the Comforter Himself, who is the Spirit of Truth, teach me to discern the mysteries of that grace, which He is ever pouring on the Church of Christ! May He open my lips to speak the truth! and may He carry that truth with power and with conviction to your hearts!

On that last evening, when the work, which the Son of God had come down from heaven to perform, was drawing to its close, He tells His disciples of the heavy sorrows and afflictions which were hanging over them. He tells them, more plainly than ever before, of that greatest and heaviest sorrow, that they were to be separated from Him, —how He was about to go away, and how, *whether He went, they could not come,* at least not for a time. He tells them also of the tribulation and persecution which they would have to endure in the world,—how *the time was coming when whosoever killed them would think he did God service.* But He does not tell them all this to the end that their hearts should be troubled, that they should grieve and faint at the thought of the trials which awaited them. His words to His servants, who trust in Him and love Him, are never meant to give pain. Though they may be bitter in the mouth, they are always medicinal, and, unlike the book eaten in the apocalyptic vision, turn

to sweetness within. His purpose, in speaking to His disciples of the sufferings which were to fall upon them, was, that, when all came to pass according to His word, they should not be offended and startled, so as to lose their hold of the truth, but should remember how He had told them of everything beforehand, and thus even in their sufferings should find fresh proofs of His divine wisdom and knowledge; so that, having their faith in Him enlivened and strengthened more and more by every trial, they might be of good cheer, and in Him might have peace. With this purpose, in order that they might have a sure hope to lean on, when danger was gathering round and assailing them, He speaks to them again and again of a great consolation and blessing which they were to receive, of a Comforter, *another Comforter, whom the Father would give to them, and who would abide with them for ever.* This Comforter, He says to them, *is the Spirit of Truth. He is the Holy Ghost, whom the Father will send in My name; and He will teach you all things, and bring all things to your remembrance, whatsoever I have said to you: and He will testify of Me.* And so measureless and priceless were the blessings which this Comforter would bestow, that our Lord assures His disciples, it was *expedient for them,* it was for their advantage, that He should go away: *for unless I go away, the Comforter will not come to you; but, if I depart, I will send Him to you.*

No other words could have exprest so strongly what a rich and gracious and peerless gift that of the Comforter was to be. For never was there any intercourse or communion upon earth between man and man, the blessedness of which could for a moment be compared with that found by the disciples in the presence of their Lord.

Although Jerusalem, with her priests and her doctors,—the expounders of the Law which prepared the way for Him, and the ministers of the sacrifices which foreshewed Him,—would not listen when he wisht to gather them beneath the wings of His love, the fishermen of Galilee had listened to His call, had come to Him, and had found shelter. As they had forsaken all for His sake, in Him they had found far more than all. They had found shelter, even as children find shelter beneath the guardian care of their parents. They had found everything that a child can receive from the wisest and most loving of fathers, only of a more perfect kind, and in a higher degree,—help in every need, relief from every anxiety and care, support under every distress, consolation under every affliction, an abundant, overflowing supply for every want of body and soul, of heart and mind. They came to Him for food; and He gave them food wherewith to feed thousands: yea, destitute as they were, and although the wilderness was spread around them, He gave them spiritual food wherewith to feed the whole world through all the generations of mankind, and worldfuls over and above. They complained to Him of the fruitlessness of their labours, how they had toiled, and toiled, and taken nothing; and at His word they drew in such a draught, that they were dismayed at their success, and began to sink beneath its weight. They cried to Him in their terrour at the storm which was raging around them; and the winds and the waves were husht by the breath of His omnipotent word. In Him they had the fulness of Truth and Grace and Wisdom and Peace and Love, yea, the fulness of God, dwelling with them, talking with them face to face, bearing patiently with all their infirmities, upholding

them against their own frailties and perversities, warning them against all dangers, and, when through neglect of His warning they fell, lifting them up again, strengthening their hearts and souls, pouring His light into their understandings, and guiding and leading them onward in the way of everlasting life. Time after time too they had been taught by grievous experience, that, safe and strong and clear-sighted as they were by the side of their Master, when away from Him they were still feeble and helpless and blind. Yet, notwithstanding all this, notwithstanding the blessings which the disciples were daily and hourly receiving from the presence of their Lord, notwithstanding the many sad proofs they had seen of their own ignorance and weakness when out of His sight still, such was the riches of the grace which the promist Comforter was to bestow on them, that, for the sake of obtaining that grace, it was expedient for them, Jesus tells them, it was better for them, that He should go away and leave them, so that the Comforter might come to them in His stead, and might dwell with them and in them.

This must have sounded very strange in their ears. They must have been unwilling and unable to believe it. They could not but think at the moment, that no happiness would ever be like the happiness they had found in their daily communion with their Master,—that no calamity could be like the calamity of being parted from Him. Thus, when they heard His saying, *sorrow filled their hearts.* Therefore our Saviour enforces His words with an unwonted strength of assurance: *Nevertheless I tell you the truth.* He had always told them the truth. He was full of truth; and, whenever He spake, truth was in all His words. Nay, He was Himself the Truth, the

eternal truth of God. Yet on this occasion, seeing their sorrow, knowing how deep and bitter it must be, He vouchsafed to give them a special solemn assurance, that, as His words had always been true, so were they now, and so would they who believed them find them, as they had always found them to be. Incredible as it must needs seem to them, vehemently as their hearts revolted from the thought that anything could make amends to them for the loss of their Master, still He told them the truth: it was expedient for them, it was for their good, for their great moral and spiritual good, that He should go away, and that they should be separated from Him.

But how could this possibly be? How could it be for the good of the disciples, that Jesus should go away, and leave them to themselves? He had been everything to them. He had raised them out of the ignorance, to which they were born. He had taught them to know and to worship God, as God had never been known and worshipt by man,—to know him as the God of love, and to worship Him in spirit and in truth. He had fed them with the twofold bread of earthly and of heavenly life. He had been their Guide, their Teacher, their Guardian, their ever-present, all-sufficient Friend. All their hopes, all their trust, all their thoughts, all their affections, all their desires, were bound up in Him. How could it be for their advantage, that He should go away and leave them?

Let us consider whether there is anything in the ordinary relations of human life, that can help us to understand this. If we look through those relations, the one nearest akin to that in which the disciples stood to their Master, is plainly that which was just now compared with it, between children and their parents. He had been everything to them, as parents are to their children; and

they had lookt to Him, had trusted in Him, had cast all their cares upon Him, as children, without taking thought for themselves, trustfully cast all their cares upon their parents. Now, according to the divinely constituted order of the world, the time, we know, comes for all children, when their entire dependence and reliance upon their parents must cease. The time comes, when they must pass from under the eye of their parents, and walk alone. And it is expedient for them that this should be so. As it is expedient for children, that at first they should be carried in the arms of their mothers, and that then they should walk in leading-strings, or with some other like support, and so should learn by little and little to walk alone, and that for a long time they should do everything in strict obedience, according to the commands of their parents, as though they had no will of their own, so, on the other hand, as they advance toward years of discretion, is it expedient that the human helps, on which they have been accustomed to lean wholly, should one by one be taken away from them. Constant watchfulness and directions are succeeded for a while by occasional watchfulness and directions; commands are superseded by counsel; and after a time we no longer have even the counsel of our natural monitors, but are left to the exercise of our own judgement, and to the advice of such friends as the course of life may bring across our path. Such is the order which God has appointed for the life of man: and this order is expedient (A.) We know that it must be so, seeing that He has ordained it; and we can perceive moreover why it is so. Not because it is the glory of man to have a will of his own, and to walk by the light of his own understanding, beneath the supreme, uncheckt sway of that will. A heathen indeed might say

this, and might alledge strong grounds for his assertion; though even he, if he desired to walk rightly and steadfastly, would have subordinated his own understanding and will to the manifestations of a higher Understanding and a higher Will discernible in the institutions and belief of his countrymen. But we have a revelation of the perfect Wisdom and perfect Will of God. An atmosphere of eternal Truth compasses us about. We are born in the midst of it: we are taught to breathe it from our childhood: and the great aim and business of our lives should be to bring our understanding and our will into harmony with it, to set them at one with it. Far assuredly is it from expedient that man should be left to the guidance of his own dimsighted understanding, and to the sway of his own headstrong will. But, as the reason why children are bound to obey their parents with a full, implicit, unswerving obedience is, that their parents for the time stand in the stead of God to them,—whence we further perceive what is the rightful limit to that obedience, namely, when the parent's command is plainly contrary to an express commandment of God,—as, I say, they who know of no father but an earthly one, must obey that earthly father, who is the author, supporter, and guardian of their life,—so, on the other hand, when they have been taught to look up to Him who has vouchsafed to call Himself our Heavenly Father,—when they have been taught to see His love, and to know His will,—it is expedient for them that they should pass from under their complete subjection to their earthly father, in order that they may live more consciously and dutifully in the presence, beneath the eye, and under the law of their Heavenly Father. It is expedient for them that they should pass from under the immediate control of their earthly parents,

not in order that they may do their own will, but that they may do the will of God,—that the shadow may give place to the substance, the earthly type to the heavenly reality,—in order that they may live more entirely by a longer-sighted, further-reaching Faith.

Now the relation between the disciples and their Divine Master was like that between children and their parents in this among other things, that it was a relation rather of sight than of faith; or at least of faith which was wrapt up in sight, and which had not as yet unfolded itself into distinct consciousness. The faith they had hitherto been called upon to exercise, was not a faith in One who was absent, but in One who was always by their side, whom they saw with their eyes, and heard with their ears, and who was daily working visible wonders before them. Hence, their faith having never been trained to see Him when He was absent, and to trust in Him when He was far off, it failed, as soon as they were out of His sight. When He was upon the mount, they were unable, through their unbelief, to heal the boy who was possest by the evil spirit. When he was asleep, they were afraid lest the sea should swallow them up. And though they fancied that they loved Him above all things, though they fancied that nothing could ever lure or drive them away from Him, that they could brave every danger, and bear every suffering, rather than forsake Him, yet, no sooner did the soldiers lay hold on Him, than they fled. Such was the weakness of their fancied strength: having never been tried, at the first trial it gave way. Moreover their relation to their Lord was like that between children and their parents in this also, that, as they had ever found a ready, present help in Him for all their wants, He stood in the place of God

to them, as a father stands to his child. It is true, He also was God. This however they knew not. They did not regard Him as God, but much more as a man, like, though far superior in power and wisdom, to themselves. Hence, as it is expedient that a child should rise from a visible to an invisible Object of Faith, and that his obedience to an earthly should be transfigured into obedience to a Heavenly Father, so was it expedient that the love and reverence which the disciples felt for their earthly Lord, should be transfigured into love and reverence for a Heavenly Lord,—for the same Lord, not for a different. For the Comforter was to testify of Jesus, was to bring all things to their remembrance whatsoever Jesus had said to them, was to glorify Jesus, was to receive and shew them the things of Jesus. Still, though, when Jesus departed from them, they were not to go to a different Master,—though He who had been their Master hitherto was to continue their only Master unto the end,—yet to them, in their eyes, He was to be different. He was no longer to be Jesus of Nazareth, but Christ, the Eternal Son of God.

I have been likening the change, which befell the disciples when their Lord was taken from them, to that which happens when a child passes from under the government and controll of its parents to the exercise of self-government and self-controll. This comparison, it seems to me, may help us materially in understanding how it was possible for that change to be expedient for them, and by what process it was to become so. Therefore we will dwell a little longer upon it, more especially as it will give rise to some considerations bearing closely on our position in this place. In the case of the disciples the change was sudden and rapid,

and was completed at once. In the common journey of life on the other hand, we all know, the transition is very gradual. Years roll over our heads while it is going on; and there are several stages in its progress. Such is God's gracious plan for fostering and maturing the growth of His reasonable creatures. Such is the care with which He has girt us round. "Parents first season us: then Schoolmasters Deliver us to Laws." These several stages however are not,—at least they ought not to be,—removals into a different region of life. They ought not to be cut off one from another. Rather should each succeeding state be an expansion of that which went before, even as the bud expands into the blossom, and as the blossom, after shedding its robe of beauty, expands into the fruit. At each step indeed we meet with sundry temptations to reject and look back with scorn on the past. Our vanity prompts us to do so, being flattered by the thought of our having recently achieved an emancipation from a moral and intellectual bondage, to which, through our feebleness and helplessness, we had been compelled to submit. The charms of novelty, the fascination of the present moment, of our present thoughts, of our present feelings, of our present circumstances, which acts almost overpoweringly upon weak minds, to the extinction both of the past and the future, would make us give ourselves up to that moment altogether. Yet the only way in which we can make head against the crushing tyranny of the present, is by holding firmly to the past, to that which was living and permanent in it, merely casting away what was outward and accidental. That which has been the good spirit of the past, should abide with us as a guardian angel through life, manifesting itself more and more clearly to

the soul, as we rise from one step to another. Then alone will every change be expedient.

The first momentous change in a boy's life is that when he passes from under his father's roof to school. This is expedient and fitting in his case, in order that he may be trained betimes for the habits and duties, the energy and the endurance of active life, and in order that he may learn to look upon himself, not merely as a member of a family, but as bound by manifold ties to his fellow men; so that the idea of a state, and of himself as a member of the state, may gradually rise up within him; while the instruction he receives teaches him to connect himself in thought with all past generations, and to view himself as a member of the human race, linkt by innumerable ties of obligation to those who have gone before him, and bound to repay that obligation by labouring for his own age, and for those who shall come after him. In the other sex, whose duties through life are to be mainly domestic, and who are not designed to take part in political or professional activity, such a separation from home is not desirable, unless under peculiar circumstances. But for the healthy and manly development of a boy's character, in a rightful sympathy with the nation he belongs to, it seems to be almost indispensable, so that nothing short of a singular felicity of circumstances can make amends for it; not indeed unaccompanied with danger and difficulty, but for this very reason necessary, as the training of Winter is to a sapling, which is to grow into a noble tree, and to stand the blasts of centuries. Although however it is expedient for the boy to pass from his father's house to school, are not the feelings and thoughts, the affections and principles, which animated and guided him when at

home, still to animate and guide him at school? Most pitiable would his lot be, if they did not. He would have no affection, no reverence. His affection for his schoolfellows can only be a transfer of a portion of that which he has learnt to feel for his brothers; his reverence for his master, a transfer of a portion of that which he feels for his parents. And woe to him, if he does not cherish that reverence, which many things will tend to impair and destroy! One part of his life at school, that which lies in his intercourse with his master, will be altogether unprofitable to him and lost, nay, will be hurtful, unfitting his soul for being a habitation of reverent feelings through life. And still more certain woe to him, if the impressions of his new companions efface those of his home! Then, and through his whole life, should the image of his parents and brethren be enshrined in the sanctuary of his heart. Woe to him also, if he forgets the principles which he imbibed at his mother's knees! If he clings to those principles, he may maintain a steady course amid the temptations which will beset him. Else he will drift along, like a fallen leaf, the sport of every casual impulse, a moral and spiritual vagrant.

The next stage in the progressive unfolding of the character, at least for the higher classes, according to the institutions of modern Europe, is, we all know, when the boy comes forth from the strict discipline and controll of school, to complete that education which is to fit him for the duties and struggles of active life, in some place of study resembling this University. This is the stage, which you, my young friends, have now reacht. You have quitted the constant discipline of school, and that course of study every part of which was prescribed to

you by your master; and you have entered on a freer mode of life: you are left more to your own judgement in the regulation both of your studies and of your conduct. And this change also has been expedient for you. On this point perhaps you would all readily agree with me: at least you would allow and maintain that the change has been a pleasant one. Possibly however the reason why you think the change a pleasant one, may not be exactly the reason why it is expedient for you to go through it. Nay, your reason for deeming it pleasant might rather, if we take a Christian point of view, be a reason for deeming it inexpedient; so far namely as that reason comes into play. For why are you glad of the change? May I not say, to express the reason in a word, you are glad, because it made you your own masters? Now this would indeed be a worthy reason for rejoicing, if you had truly become your own masters,—if you had acquired a greater dominion over your thoughts and feelings and actions,—if those portions of your nature, which ought to exercise supremacy over the rest, those powers which, as belonging to the divine image within you, constitute your real selves, your Reason and your Conscience, were become the lords of your being. But if your ground for rejoicing is, that you have acquired greater facilities for indulging an unreasoning and unreasonable will, for pampering every craving appetite, and following every wayward desire, then, so far as this has been the effect of the change, assuredly it has been anything but expedient. It has been necessary: it has been inevitable: but the very circumstances in your situation which you would select as motives for rejoicing, are those which you are especially called to contend against and subdue. Nor would you, by such a change,

have become your own masters, but your own slaves. It would have overthrown the legitimate, monarchal constitution of your being, to set up the ochlocracy within you in its stead. This however is the blessed advantage afforded you by the institutions of this place, that here you have many helps and encouragements to train you for the exercise of self-government,—that you have the guardian guidance and watchful superintendence of persons of greater wisdom and experience, anxious to steady you in the paths of good, and to preserve or call you back from evil,—and that the whole system of our daily life, while it allows you a certain degree of liberty, imposes a certain degree of salutary restraint. I am aware, there is much in the habits and spirit of the age, and of your rank in society,—and you will probably find much in some of your companions,—which has an opposite tendency, and holds out pernicious temptations to laxity and self-indulgence. But so much the more does it behove you to cleave with grateful and dutiful reverence to those protecting institutions and to that guardian authority, which God has mercifully appointed to uphold your frail strength at this critical season of your lives. Indeed this is the peculiar advantage which our universities have over those in other countries, that they form a regular step in the progressive development of freedom, a medium between the constraint of boyhood at school and the absolute unconstraint of manhood in the world. You are here in a sheltered creek, in which you may practise yourselves in a boat of your own, before you lanch out into the broad sea of life. But the greater your advantages and privileges may be, the greater also is your responsibility. The orderly and obedient habits, which you learnt at home in your childhood from the

necessities and instincts of nature, and which were imposed upon you at school by the authority of your master, you should here impose upon yourselves. This is of no little importance, even with regard to your studies. If you would render them profitable, they should be orderly, steadily pursued, and in a determinate course; which in this atomic age of literature, is more difficult than ever before. But important as discipline is for a strong and sound growth of the intellect, it is still more important for that moral health and strength, whereby you may be enabled to stand hereafter amid the assailing temptations and tumult of the world. As the lessons in the various rudiments of knowledge, which you have learnt in former years, have become a substantial part of your minds, and shape and mould your thoughts, without any special act of reflexion or volition, and often without any consciousness, so should your moral habits be in like manner amalgamated with your moral nature, and should unconsciously regulate and determine your conduct on every, even the slightest occasion. Thus would the child indeed be "father of the man:" and this would be the true discipline and preparation for freedom; which none can enjoy outwardly, except he who has it in himself; and which consists in the orderly, harmonious, uncheckt, unconstrained movement of the heart and soul and mind in the path markt out for them by God.

We have been looking at several instances, in which the changes, occurring in the ordinary course of our lives, are in some measure analogous to that which befell the Apostles when our Lord departed from their sight. In each we have seen that the feelings and rules, which at first are imprest upon us by present objects, are designed to become living elements and principles in our hearts and

minds; and that, when a sufficient time has elapst for the inward principle to gain some degree of strength, the outward authority, which imposed and enforced the rule, is taken away. Thus far therefore, with a view to this end, it is expedient, abstractly, that these changes should come to pass. Nevertheless in very many cases, we must make the sad acknowledgement, that they do not prove expedient in fact. That which, according to the divine purpose manifested in our institutions, was intended for our good, does not produce the good it was meant to produce. And why does it fail? It was expedient for the Apostles that Jesus should depart from them, to the end that what they had hitherto regarded with more or less of a carnal eye, should become a living spiritual presence and power in their souls. But how was this effect to be wrought? Was our Lord's departure to produce it? The very thought of their loss cast them down, and filled them with sorrow and dismay; and when they had been separated from Him before, they had been taught the lesson of their own weakness. Even after His Resurrection, although they had seen that wonderful proof that the way to power and glory passes through suffering and selfsacrifice,—although our Lord Himself had expounded the Scriptures to them, and shewn them how this had been determined and revealed from the beginning,—and although He had breathed the Holy Ghost into them, and declared at the same time that the Kingdom which He had come from the Father to establish, and which He now sent them to establish, was one the great ordinance of which was to lie in the remission of sins, and which was only to be spread thereby,—still these things do not seem to have accomplisht any decisive alteration in the frame and temper of their spirits. On the day when our Lord

was taken up into heaven, they had not ceast to look for the restoration of the visible kingdom of Israel. Nor can we in the least conceive that the change was to be brought about by any act of their own will, or by any process of their own understanding. For it was their will and their understanding that required to be changed and enlarged and set free: and so far were they from being able to effect this work by themselves, that they had withstood every attempt to effect it, and had continued blind beneath the light of those blessed words, which have since opened the eyes of mankind. Assuredly, if the disciples had been left to themselves, our Lord's departure would not have been expedient for them. Rather would it have been like the departure of the living soul, after which the body is motionless and powerless, and decay and dissolution soon commence. The reason, our Lord tells the disciples, why it was expedient for them that He should go away, was, that, when He was gone, He would send the Comforter to them; He would send them the Holy Spirit of God, who would bring back to their remembrance whatever He had said to them, and would lead them to the whole truth (B). For this reason, and for this alone, His departure was expedient, which otherwise would have been the greatest of calamities.

Hence, my friends, we may perceive the reason why the changes in the course of our ordinary life, although designed and fitted to be expedient, are so often the contrary. The removal of the boy to school, of the youth to the university, will not be beneficial, but very injurious, unless the things which he had heard before are brought to his remembrance and dwell in him; unless, when the rule, and the authority which enforced it, are taken away from over his head, the principle,

which was the spirit of that rule, comes forth as a living law in his heart. No institutions and ordinances, however wise the end contemplated in them, and however judiciously they may be adapted as preparatives to that end, will work any good of themselves. They are only means whereby the Spirit of God works good in those who yield their hearts and wills to them. Great and precious as are the benefits which the institutions of this place are designed and fitted to bestow, you will lose the most precious part of these benefits, the part which would be the most lastingly salutary to your character, unless you look upon them as a gift of God, as an ordinance of God, as one of the means whereby the Spirit of God would bring back to your remembrance the truths which you were taught in your childhood,—as one of the steps whereby He would gradually lead you to the whole truth.

Through His mighty operation, we know, it was soon proved that in this, as in all other things, Jesus did indeed tell His disciples the truth, and that it was most expedient for them that He should go away. The Book of Acts is the proof that it was so; and no proof was ever completer. Terrible as the blow was, overwhelming and irreparable as the loss could not but seem to the natural eye, that very loss was soon turned by the power of the Spirit into their endless and inestimable gain. The Master, whom they had lost, they found anew. But they found Him, not as a mere man, with the infirmities of the flesh, having no form or comeliness, to make men desire Him. They found Him as God, as the Eternal, Onlybegotten Son of God, sitting at the right hand of the Father, governing all things with the power of the Father, and at the same time as their Saviour and Redeemer, and

as the Redeemer of all mankind. They found Him, whom the Jews had crucified, made by God both Lord and Christ (C). Greatly too as their Master was changed and glorified in their eyes, scarcely less great was the change which took place in their own hearts and souls, in the bent and strength of their characters, and in all their feelings and desires, when the promist Comforter had come to them. The firy baptism of the day of Pentecost consumed and purged away the dross and weaknesses of their nature; and they came out as silver refined and purified seven times by the fire. Out of fearfulness, they were made bold; out of blindness, they were enabled to see. Instead of being frightened, and shrinking and hiding themselves, they now came forward in the eye of day, and openly preacht Him whom the Jews had crucified: and they rejoiced with exceeding joy that they were counted worthy to suffer for the name of Jesus.

Therefore was it expedient for the disciples that Jesus should go away from them. And as it was expedient for them, so through them has it been for mankind, and in divers ways. For as, by the coming of the Comforter, the Apostles were led to the whole truth, hereby they were enabled to lay up those treasures of truth, which have been the riches of all subsequent generations. Through the coming of the Comforter were they seated on their thrones, where they have been the examples, the teachers, the guides of the Church for all ages (D). Nay, if Jesus had not gone away from them, we see not how the Gentiles would have been called into the Church. So long as He remained upon earth, the earnest desire of His disciples must needs have been to abide continually within hearing of His blessed words. At the utmost

they would have gone forth from Him for a brief while, to return anon into His presence; and thus their preaching would have been confined, as it was during His life, to Judea. Not till He was taken away from them, did they learn to feel that He was with them, not merely in Judea, but in every part of the world. So long as He was living upon earth, He might give light to the country round, like a beacon upon a hill. But it was only from His sunlike throne in the heavens, that He could pour light over every quarter of the globe. It was only from thence that His voice could go forth throughout all the earth, and His words to the end of the world. It was only when He was lifted up, that He could draw all men to His feet. Then alone could the foundations of His Church be laid so deep and wide, that all nations could be gathered into it (E).

Thus there are several arguments, which, even when we are judging by the light of our own understanding, guided by the analogies of human life, and by the events which actually ensued, may satisfy us that it was indeed expedient for the disciples that Christ should go away from them. It was expedient for them, because it is expedient that men's hearts should be trained and disciplined by hardships and sufferings and afflictions; because it is expedient that they should learn to live by faith in Him who is unseen (F); because moreover it was expedient, in order to their fulfilling the counsel of God, and spreading the glory of His salvation, that they should not be confined to a single country, but should go abroad among the nations, branching, like the river which flowed out of Paradise, and compassing all lands. Thus much we may easily discern. We can discern too that the power, whereby the great loss sustained by the Apostles

was turned into their greater gain, did not lie in themselves, but came to them from a higher source, even from the Comforter whom Jesus sent to them. Through the working of that Comforter, the manifold afflictions, which would otherwise have stunned and crusht them, became the means of purifying and elevating their hearts. Through the working of that Comforter, they lived thenceforward a higher life, by faith in Him, whom they had *seen with their eyes*, whom they had *lookt upon*, and *their hands had handled*, and whom they now knew to have sat down at the right hand of God. Through the working of that Comforter, they received boldness and wisdom to go forth over the earth, preaching with tongues of fire, kindling the hearts of the nations, confounding the wise and the mighty, and bringing to nought whatever was then establisht on the thrones of power and knowledge.

But our Lord's words are, *For, if I go not away, the Comforter will not come to you; but, if I depart, I will send Him to you.* In these words there is a depth of meaning far beyond what we have yet attained to: but they are words which we must not approach, except with humble and reverent awe, taking off the shoes in which we are wont to walk along the highways and byways of human thought. For they relate to the mysteries hidden in the bosom of the Godhead, to the part which the several persons in the ever-blessed Trinity bear in the gracious work of our Redemption. From other passages of Scripture, as well as from the text, we learn that the gift of the Holy Ghost was connected in some mysterious manner with the completion of Christ's work upon earth. Thus St. John, in a former chapter (vii, 39), says, with reference to the promise that the Spirit should be given

to such as believe in Christ, *the Holy Ghost was not yet given, because Jesus was not yet glorified:* which agrees exactly with what we read in our text, that, if Jesus had not gone away, the Comforter would not have come. If we endeavour to understand the whole process of our Redemption, so far as it is set forth in Scripture, it would seem to have been ordained in the eternal counsels of God, manifested as they are, and must needs be, to us under an order of succession, that the sacrifice of Christ should be offered up,—that the full victory over sin, under every form of assailing temptation, should be gained by Christ in behalf, and as the Head and Representative, of all mankind,—before those special gifts of the Holy Ghost, which were to be the glory and the blessing of the New Dispensation, were poured out of the treasury of heaven. Such appears to have been the order appointed in the counsels of God: for such was the order in which the events took place. Such too was the order of the prophetic announcement. The Messiah was to *go up on high,* and to *lead captivity captive,* and then to *receive gifts for men, that the Lord God should dwell among them.* Accordingly, when the fulfilment was come, St. Peter, in his sermon, declared that *Jesus, being exalted by the right hand of God, and having received the promise of the Holy Ghost from the Father, had shed forth* what the people on the day of Pentecost *saw and heard.* Moreover we find, in the verses immediately after the text, that a main part of the lessons which the Comforter was to teach, related to facts which did not receive their full accomplishment, until our Lord ascended into heaven. Indeed the great purpose of the mission of the Comforter, it would appear from those verses, was to declare the whole scheme of salvation to mankind, to reveal it in all

its fulness to their understandings, and to graft this knowledge as a living, sanctifying reality in their hearts; so that, were it only on this account, the completion of Christ's work would be an indispensable preliminary to the mission of the Paraclete, who throughout this passage is spoken of as proceeding, not from the Father only, but from the Father and the Son (G).

Many gifts of the Holy Ghost had indeed been already bestowed on man, even under the old Covenant; above all, the gift of prophecy, whereby *holy men of God spake as they were moved by the Holy Ghost* (2 Pet. i, 21). So too it was declared of John the Baptist, that *he should be filled with the Holy Ghost even from his mother's womb.* And our Saviour Himself, in one of the passages above referred to, says to the disciples, *I will pray to the Father; and He will give you another Comforter, that He may abide with you for ever, even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, nor knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.* The disciples are here told that they already knew the Comforter. He was already dwelling with them; for they had already received several gifts, which none can receive except from the Holy Ghost. But the gifts they had hitherto received, like the gifts which had proceeded from Him during the earlier dispensation, were in the main external, such as the power of working miracles (H). The higher gifts of the Holy Ghost—that transforming power of faith, which nothing can awaken except a lively insight into the sacrifice and mediation of the Saviour,—and those spiritual graces whereby the life of Christ is fashioned in our souls,—had not yet been vouchsafed to them. The Holy Ghost from that time forward was to come down,

as He came down at the baptism of Jesus, like a dove, and to abide upon the souls of those who believe in Christ. He was to come to them, and to dwell in them, converting their earthly tabernacles into living temples of God (1).

At all events such is the order in which the work of our regeneration must now take place. We must be buried by baptism into the death of Christ, before we can rise again in newness of life. We must be justified through faith in the death of Christ, before we can be sanctified by the indwelling of His Spirit. The Spirit of sanctification is only given to those who have already been washt from their sins in the all-purifying blood of the Lamb.

Hence even at this day there are many, for whom it is expedient that Jesus should go away from them, and for the selfsame reason for which it was expedient that He should go away from His disciples. Perhaps I might say that even at this day there is no one for whom this is not expedient, or at least for whom it has not been so at some period of his life. For we are all of us, even those who have been brought up with the greatest wisdom, and the most diligent culture of their religious affections, far too apt to look at Jesus Christ in the first instance, in the same light in which the disciples mostly lookt upon Him, while He was with them in the body, as a man like ourselves, a perfect man indeed, but still a mere man, who came to teach us about God, and the things of heaven, and the way of attaining to them, and to leave us an example, that we might follow His steps. We read the story of His life in the Gospels; and even our natural hearts are struck and charmed by the surpassing beauty of His character, by His purity, His meekness, His

patience, His wisdom, His unweariable, self-forgetting activity in every work of love. In our better and more serious moments, when the Bible is in our hands, or when we have been stirred by some eloquent picture of the graces manifested in His life, we wish to be like Him, to do as He did, to obey His commandments, at least a part of them, the part which requires the least selfsacrifice and selfdenial. All the time indeed we may be in the habit of acknowledging with our lips that Christ is God, not merely in the public profession of the Creed, but whenever our conversation turns upon religion, and whenever we bring the question distinctly before our minds. Yet we scarcely think of Him as God. We little think what that acknowledgement means or implies. Our thoughts are solely fixt on the excellence of His human character: and inasmuch as we admire Him, and wish to be like Him, we fancy we may take rank among His true disciples. Nay, we even begin to fancy that we have something in common with Him, that our admiration renders us like him. Thus we glorify human nature for Christ's sake; and we glorify ourselves as sharing the same nature with Christ. Meanwhile we think little of His death, except on account of the virtues which He manifested before His judges and on the cross. Now he who thinks of Christ in this manner, if he happens by nature to be of a kindly disposition, may at times really try to imitate Him, even as he might try to imitate any other good or great man in history. At times, when brought more immediately and consciously into Christ's presence, by hearing or reading about Him, such persons may be kindled to a longing, and even to an effort, to resemble Him. There are many such persons in the world: there are many assuredly in this congregation.

Among the young, especially in the educated classes, this, or something like it, is the ordinary state of feeling with regard to the Saviour. Yes, my young friends, I feel confident that there are many, very many amongst you, who think of our blessed Lord after this fashion, who admire and revere and love the peerless graces of His character, who would rejoice at times to enrich your own character with a portion of those graces, but who have no lively consciousness that Christ is your God, that He is your Saviour, that He died for your sins to bring you to God,—who do not feel that you need His help, who never seek to enter into a living communion with Him, nay, who have no conception what can be meant by such a communion. Accustomed as you are to contemplate the noblest and fairest examples of humanity, that History and Poetry have set up for the admiration of mankind,—accustomed to meditate on the brightest intuitions wherewith Philosophy has solaced her journey through the wilderness of logical speculation,—you are wont to think of the virtues exhibited in the life of Jesus of Nazareth, as of the same kind, only superior in degree, purer and more perfect. Now this fair ideal of excellent humanity may indeed be a blessing to you for a time, a light to your understandings, and a joy to your hearts,—as the contemplation of all virtue, of whatsoever is lovely and noble, will ever be to a genial and generous spirit. Were you living in a happy island, in an Elysium, where Sin was not, and did not cast her shadow, Death,—were there no evil spirit lurking in your own hearts, and ever and anon rising and shaking himself, and shattering the brittle crust with which amiable feelings and conventional morality may have covered them over,—were there no herd of evil spirits howling and prowling on every side

around you, tearing the vitals of society, mangling every soul they can seize, while others more craftily put on the mask of pleasure and gain and honour, and use every art in fawning on our self-love,—in a word, had you no immortal souls slumbering beneath the painted sepulcre of mortality, were you not made in the image of God, and fallen from that image, were you the mere insects of time, —then indeed it might be sufficient for you to bask in the light of an earthly sun. But the light of that sun will pass away from you: the vapours of sin will hide it from your sight: the glaring lights of the world will draw you afar from it: and ere long you will find a night of thick, impenetrable darkness spread over you and around you, unless you have a living faith in the Sun of Righteousness, whom neither light nor darkness can conceal, and who shines all the brighter upon the soul when everything else seems cheerless and hopeless.

For all such persons as have no other knowledge of Christ, no other faith in Him, than that which I have just been describing, it is most expedient that Jesus should go away from them. It is expedient for them that the man Jesus, the fair ideal which they have formed of perfect wisdom and virtue, which has shone as an example before them, and which they have fancied themselves able to follow, should pass away from their minds,—that they should feel its inadequateness to strengthen what is weak in them, and to supply what is wanting,—in order that, by the teaching of the Spirit, opening their eyes to behold their own wants and those of all mankind, they may be led to seek Jesus and to find Him, no longer as a mere Teacher and Example, but transfigured into their God and Saviour and Redeemer. It is expedient for them that some great calamity, be it what it may,—some crack,

through which they may look into their own souls, and into the soul of the world,—should befall them,—if so be they may learn thereby that no human virtue can uphold them, no human wisdom comfort them, and may thus be brought to seek a Divine Saviour and a Divine Comforter (J). So long as they regard Jesus, whether consciously or unconsciously, as a mere man, they will fancy that something approaching at least to His excellence will be attainable by man. Hence they will be content to walk by their own light, to lean on their own arm, to trust in their own strength; and they will not open their hearts to receive the true comfort of the Holy Ghost. We must feel our need of a Comforter, as the Apostles did when bereft of their Lord, before the Comforter Himself can be a Comforter to us. We must be brought to acknowledge our weakness, our helplessness, our sinfulness,—not merely our own personally, which, if others have surmounted theirs, might also be surmounted by us,—but that of our nature, of our whole fallen race, which, as such, we shall understand to be irremediable by any exertions of our own,—before we can pray earnestly for strength and help and purity from above. That is to say, we must lose Christ as a man, to regain Him as God. We must turn from His life to His death, and to the meaning and purpose of that death, not merely as exhibiting the consummation of human patience and meekness, but as fore-ordained by God from the beginning to be the central act in the history of mankind. We must learn to know and feel how that death was borne for our sakes, and for the sake of all mankind, to deliver us from the bondage of sin, to bring us out of the dark dungeon of our carnal, selfish nature, into the light and joy and peace and love, which flow for ever from the face of God. We

must learn to perceive how totally different Jesus, even in His human nature, as the Son of Man, was from all the rest of mankind; how He alone was pure and holy and without sin; how in Him alone the fulness of the Godhead dwelt. In a word, we must seek through faith to be justified by the blood of Christ, and, casting off all pretensions to any righteousness of our own, to put on His perfect righteousness: and then the Spirit of God, the Comforter, who is the Spirit of Truth, will come and dwell in our hearts, and purify and sanctify them, so that they shall become living temples of God.

SERMON II.

THE CONVICTION OF SIN.

When the Comforter is come, He will convince the world of Sin, and of Righteousness, and of Judgment : of Sin, because they believe not in Me.—JOHN xvi, 8, 9.

IN my former sermon I began to speak to you concerning the mission of the Comforter, whom our Lord, on the evening before His crucifixion, promist to send to His disciples, and whose coming was to be so great a blessing, that it was for their advantage that He should leave them, in order that the Comforter might come to them in His stead. We considered how it was possible that this should be ; and we found that, according to the divinely constituted order of human life, it is wisely and beneficently appointed that the outward helps and supports, by which in the first instance we are guided and upheld, should be taken away from us one by one, to the end that we may learn to live more and more by faith in that which is invisible, trusting and leaning, not on our own strength of understanding or of will, but on the wisdom and power of the Spirit of God. We then endeavoured to discern, so far as we may by the light of Scripture, how and why, according to the counsel of God, the sending of the Spirit was ordained to be consequent upon the

departure of the Son, so that the Son should return to His heavenly throne at the right hand of the Father, before the Holy Ghost came down in that special, more abundant outpouring, which was to be the power and the glory of the Christian dispensation. And we were led in conclusion to mark how the same evangelical order still prevails in the spiritual life of individuals, how we are still over-apt in the first instance to fix our thoughts on the mere humanity of our Lord, and how in such cases it is still expedient and necessary that we should lose the Man Jesus, so that we may be led by the Spirit to acknowledge and worship Christ, the living God. As it is necessary that the trust in human righteousness, in human virtue, in human strength, not merely in our own, but in that of our whole fallen race, should be stript from the soul, before it can be clothed anew in the divine righteousness of Christ,—and as no man is sanctified by the Spirit of Christ, until he has been justified by the righteousness of Christ,—in like manner it was the will of God that Christ should die for our sins, should rise again for our justification, and should go up into heaven, before our souls could be lifted up by His Spirit from earthly things to heavenly, and enabled to enter with Him into the presence of the Almighty Father.

Thus do all the Persons of the Ever-blessed Trinity vouchsafe to take part in the gracious and glorious work of our Salvation. The Father sent the Son to die for us. The Son became Incarnate in the Form of a Man, to deliver man from his sins, and to bring him to God. He, the Firstborn of the whole Creation, became the Firstborn of His Church, and went up into heaven to be the Head and Ruler of that Church: and to that Church He, in the unity of the Father, gave, and evermore gives His Spirit,

to be the Source of her life and power, of her faith and wisdom and holiness. Upon that Church the Spirit bestows all the graces of the Kingdom of Heaven, sanctifying that blessed Communion of the Faithful, who have found the forgiveness of their sins through the Atoning Sacrifice of the Saviour. But the Spirit is not merely the Spirit of Holiness to those who are in the Church: He is also the Spirit of Power, whereby the Church is strengthened for her warfare against the world: and only through the help of the Spirit has the Church been enabled to carry on that warfare, and to bring the world to the obedience of faith. Indeed it is only through the power of the Spirit, that the power of the world has been overcome in any single soul. It is only through the working of the Spirit, that any one has ever been brought to the knowledge of Christ as his Saviour. As none can come to the Father except through the Son, so none can own in his heart that Jesus Christ is God, except through the conviction wrought in him by the Spirit of God, the Comforter.

The manner in which this conviction was and still is to be wrought, and the several steps in the process by which the Gospel was to confute the wisdom and to cast down the pride of the world, are declared by our Lord in the verses which follow immediately after His promise, that, when He had departed, He would send the Comforter to His disciples. *And when He is come, He will convince the world of Sin, and of Righteousness, and of Judgement; of Sin, because they believe not in Me; of Righteousness, because I go to My Father, and ye see me no more; of Judgement, because the Prince of this world is judged.* These words are not indeed designed to set forth the whole working of the Spirit in the Church.

They do not speak of the gifts which are bestowed on all such as come in sincerity of heart to Christ. They do not speak of that holiness, which is the peculiar gift of the Spirit of Holiness. They do not speak of those excellent fruits of the Spirit, which are enumerated by St. Paul,—of that love and joy and peace and longsuffering and gentleness and kindness and good faith and meekness and temperance, which are the sure growth of all such trees as are planted by the Spirit of God. Our Lord is speaking mainly with reference to the help which the disciples were to receive from the Comforter in their warfare against the world. Having told them of the violent opposition and persecution they would have to encounter, He goes on to tell them of the assistance they were to receive from the Paraclete, who was to be their Comforter, their Advocate, their Patron and Guardian and Protector (K), who was to speak through their mouths, and with whose living sword they were to conquer the world, as the commanders of the great army of faith: *When He is come, He will convince the world of Sin, and of Righteousness, and of Judgement.* Thus these words declare the threefold operation by which the Church was to subdue the world, to cast down the strongholds of its enmity to God, and to prepare it for receiving the adoption of grace. But inasmuch as we are all born in the world,—inasmuch as by nature we all have that carnal heart, which is enmity against God, which needs to be subdued in every one of us, and which, even when subdued, is never wholly eradicated,—hence the warfare of the Church against the world was not to be transient, but permanent, was not to be carried on merely against those who lie beyond her limits, but was to be waging perpetually, more or less, against the spirit of the world

in the hearts of all her members. Nor has any man ever been brought to a thorough reception of the grace of the Gospel, until he has been convinced of Sin and of Righteousness and of Judgement by the Spirit of God. Nay, so long as the world retains any hold on our hearts, so long as there is any evil root of carnalmindedness in them, so long do we need the aid of the Spirit, to convince us again and again of Sin and of Righteousness and of Judgement.

In these words, by which our Saviour describes the operation of the promist Comforter, I have thought it advisable to adopt the reading given in the margin of our Version, supported as that reading is by the general consent of commentators on the passage (L). In the received text, you will remember, the work of the Comforter is said to be, *to reprove the world of Sin and of Righteousness and of Judgement.* The reason which induced our translators to prefer this rendering to the other, may perhaps have been, that they thought the declaration, that the Spirit should *convince* the world of Sin and of Righteousness and of Judgement, is too widely at variance with the fact; seeing that the chief part of the world is still without the pale of the Church, and that, even within the Church, the number of those in whom a living spiritual conviction of Sin and Righteousness and Judgement has been wrought, is by no means the largest (M). The meaning of the verb *reprove* however falls far short of the original verb ἐλέγχειν, which in a very remarkable passage of the first Epistle to the Corinthians, where it is used in the same sense, and almost in the same relation, as in the text, we translate by *convince. If all prophesy,* we there read (xiv, 24), *and there come in an unbeliever or an ignorant man,* he is

convinced by all, he is searcht by all (N). The words which follow prove, that the conviction here spoken of, as being wrought by the power of preaching in the heart of an unbeliever, or an ignorant beginner in Christianity, who happened to come into a Christian congregation, is the very same which in the text is ascribed to the operation of the Comforter, and for the producing of which, prophesying or preaching is ever one of the chief instruments employed by the Spirit. *And thus,* St Paul continues, *the secrets of his heart are made manifest; and so, falling down on his face, he will worship God, and declare that God is truly in you.*

Besides, *reproving the world of sin* is a most inadequate description of the working of the Spirit. We did not need that the Spirit of God should come down from heaven, to reprove the world of sin. The words of men, the thoughts of men, the eloquence of men, would have been sufficient to do this. Every preacher of righteousness, from the days of Noah down to the present day, has gone about reproving the world of sin. Everybody who in any age has led a just and holy life, not merely one positively and absolutely so, but one in any way markt in comparison with his neighbours, has reproved the world of sin, at least by his deeds, even though he may never have felt called to do so by his words, though he should never have lifted up his voice against sin, in the ears of the world. Nay, it is not necessary that a man should himself be holy and righteous, in order that he should cry out against sin. The unholy may do so: the unrighteous may do so: the greatest and chiefest of sinners may be the loudest in sending forth their voice through their hollow mask in reproof of their neighbours. Poetry had reproved the world of sin: indeed this is the special

business of two of its branches, comedy and satire. Philosophy had reproved the world of sin: and at the time when the Spirit of God began His great work of convincing the world of sin, the reproofs of Philosophy had become severer and more clamorous, yet also vainer than ever, as she sat on her stately throne in the Porch. But what is the world the better for all this laborious reproving? How much does the world heed it, or care for it? No more than the crater of Etna cares for the roaring and lashing of the waves at its feet. The smoke of sin will still rise up, and stain the face of heaven,—the flames will still burst forth, and spread desolation far and wide,—although the waves of reproof should roll around it unceasingly for century after century. In fact the whole history of man has shewn that reproof, when there is no gentler and more penetrative power working along with it, instead of producing conviction, rather provokes the heart to resist it. *To reprove the world of sin* therefore is a task no way worthy of the Spirit of God; seeing that it is a work which may easily be wrought without His special help, and which has been wrought in all ages without it; seeing too that it is a work, which, when it is accomplisht, is of little avail, but passes over men's hearts, like the wind over a bare rock, scarcely stirring so much as a grain of dust from it, and which has so past for age after age from the beginning of the world until now.

Moreover, while this first part of the operation of the Spirit is thus imperfectly exprest by the words, *reproving the world of Sin*, it is not easy to connect any definite meaning with the latter clauses of the sentence, which, according to our Version, would declare that the office of the Comforter is to *reprove* the world of

Righteousness, and *to reprove the world of Judgement.* If the first clause of the sentence stood by itself, the word in our language, which would answer the closeliest to the original, would perhaps be *to convict: the Comforter will convict the world of Sin.* Yet even this would not give the full meaning of the passage: for the conviction was not to be wrought in the minds of others, whether as Judges or as mere lookers on, but in the mind and heart of the world itself. The Comforter also did not come to condemn the world, but to save the world. When however we take the second and the third part of the operation of the Spirit into account, I cannot find any word in our language so well fitted for embracing the three cases, as that which our Translators have put in the margin: *the Comforter will convince the world of Sin, and of Righteousness, and of Judgement.* Only the Greek word implies, more distinctly than the English does according to modern usage, that the persons in whom the conviction is to be wrought will resist it. This however is always an adjunct of the sense in the scriptural use of the word, as where St Paul says that a bishop should *be able to convince the gainsayers* (O). Further we must bear in mind that in this, as in many other of our Lord's promises, a thousand years are regarded as one day. That which was to be effected by His Spirit in the Church during the whole course of ages down to the end of the world, He concentrates, as it were, into a single point of space, and a single moment of time; even as our eye, with the help of distance, concentrates a world into a star (P). For it was not by the Tempter alone that all the kingdoms of the earth and their glory were shewn to Jesus with the promise of their being given to Him. God also shewed

them to Him always. His Father shewed Him how the kingdoms of this world were to become the kingdoms of God and of His Christ, over which He should reign for ever and ever. This was the joy and the glory for the sake of which He endured the Cross, despising both the shame and the glory of this world, for the joy and the glory He was to bestow on the saints who shall reign with Him for ever.

To reprove the world of sin, I have said, is a work by no means worthy of the Spirit of God. But *to convince the world of Sin,*—to produce a living and lively conviction of it,—to teach mankind what sin is,—to lay it bare under all its masks,—to trace it through all the mazes of its web, and to light on it sitting in the midst thereof,—to shew it to man, not merely as it flashes forth ever and anon in the overt actions of his neighbours, but as it lies smouldering inextinguishably within his own bosom,—to give him a torch wherewith he may explore the dark chambers of his own heart,—to lead him into them, and to open his eyes so that he shall behold some of Sin's countless brood crouching or gamboling in every corner,—to convince a man of sin in this way, by proving to him that it lies at the bottom of all his feelings, and blends with all his thoughts, that the bright-coloured stones, with which he is so fond of decking himself out, and which he takes such delight in gazing at, are only so many bits of brittle, worthless glass, and that what he deems to be stars are earthborn meteors, which merely glimmer for the moment they are falling;—to convince the world of sin, by shewing it how sin has tainted its heart, and flows through all its veins, and is mixt up with its lifeblood;—this is a work which no earthly power can accomplish. No human teacher can

do it. Conscience cannot do it. Law, in none of its forms, human or divine, can do it. Nay, the Gospel itself cannot do it. Although the word of God is the sword of the Spirit, yet, unless the Spirit of God draws forth that sword, it lies powerless in its sheath. Only when the Spirit of God wields it, is it *quick and powerful, and sharper than a two-edged sword, piercing to the dividing asunder of the soul and spirit, a discerner of the thoughts and purposes of the heart.* Therefore, as the work of convincing the world of sin is one which nothing less than the Spirit of God can effect,—and which yet must be effected thoroughly, if sin is to be driven out from the world,—our Saviour was mercifully pleased to send the Comforter to produce this conviction in mankind.

At first thought indeed, when we hear that the Comforter was sent to convince the world of sin, we can hardly refrain from exclaiming, Of sin? What! can there ever have been a time in the history of the world, when the world needed that the Holy Spirit of God should come down from heaven, in order that it should be convinced of sin? Was there ever a time when man could cast his eyes east or west or north or south, without seeing hosts of sins swarming and buzzing around him in every quarter? when he could look at what his neighbours were doing, when he could look into his own heart, and not behold the very sight, which we read that God saw in the days of Noah, *that the imagination of man's heart is evil from his youth?* Was there ever a time when man needed a light from heaven, wherewith to discern that this world, which was made to be the house of God, and in which man was set to minister as the highpriest, by offering up continual sacrifices of devout thanksgiving and a reasonable obedience, had been converted by him,

its apostate highpriest, into a den of thieves, in which Covetousness, and Lust, and Ambition, and Pride, and Gluttony, and Drunkenness, and Falsehood, and Envy, and Malice, and Cruelty, and Revenge, are ever holding their hellish revels? So at first thought one might exclaim: but a moment's reflection will teach us that there has indeed been such a time. Most true though it be, that never and nowhere has God left Himself without a Witness, to convince the world of sin, yet too often has that Witness been utterly unheeded: too often has its voice been drowned, as the song of a lark would be by the roar of a millstream. The waters that are whirled round by the millwheel, cannot hear the lark singing to them from the heavens: nor can we, when we are tost and dasht about by the world's never-resting wheel, hear the voice of the Witness that God has set for Himself in our hearts. Therefore did God come and speak in the thunders of the Law from Sinai. He came and set up another Witness for Himself, to convince the world of sin, an outward Witness, a Witness that could not be paltered or tampered with, that could not be bribed or drugged or lulled, a Witness that spake in a voice plain, cold, mighty, all-pervading, and unquenchable as Death. Its voice was like the voice of Death; and Death was its sanction and its penalty. Yet, although God had sent this great Witness to convince the world of sin, the world still continued unconvinced. For why? Because the Law forbids the outward act, whereas the seat of sin is in the secret places of the heart. The Law says, *Thou shalt not kill:* but man will still hate. The Law says, *Thou shalt not commit adultery:* but man will still lust. The Law says, *Thou shalt not steal:* but man will still covet. The Law says, *Thou shalt not bear false witness*: but man

will still lie and deceive. The Law, from its very nature, can hardly take cognisance of those evil desires, that concupiscence in the heart, of which outward acts of sin are merely the issue and manifestations: and so long as the Law stands alone, so long as there is no heartsearching, prophetic Witness to work along with it in convincing the world of sin, men will easily beguile themselves into believing that, what the Law does not expressly forbid, it allows. Moreover the Law works by fear; not by that fear, which is a part of love, and which cannot be separated from it, the reverential fear of offending and paining Him whom we love,—the fear which would endure any hardship, any suffering, rather than offend Him: not by this fear does the Law work, but by that base and cowardly fear, which is a part of selfishness, the fear of being punisht by Him, of whom we take no thought, except in that we fear Him. The Law therefore could not convince the world of sin, as sin, as a thing to be abhorred and shunned on account of its own hatefulness and godlessness, but merely as a thing to be dreaded and avoided on account of the punishments attacht to it. So that, even after the Law had been delivered, there was still great need of another Witness, a Witness that could search the heart, and turn it inside out, and bring forward all the abominations contained in it,—a Witness too that should appeal, not to its selfish fears, but to every germ of good left in it, to its love, to its gratitude, to its pity, to its hope, to its more generous desires and aspirations,—a Witness that should pick up every little fragment of God's image still remaining in it, and should piece them all together, and make a new whole of them. Such was the Witness that the world needed: and such was the Witness

that God in His infinite mercy sent, to convince the world of sin.

I was asking just now, Can there ever have been a time in the history of the world, when it was needful that the Spirit of God should come down from heaven to convince the world of sin? But may we not with better reason reverse the question, and ask, Has there ever been a time in the history of the world, when it was not needful that the Spirit of God should come down from heaven to convince the world of sin? a time when the world has been, or could have been, convinced of sin by any lesser power? Nay, has there ever been a single man, from the days of Adam until now, who has not needed that the Spirit of God should come to him to convince him of sin? Has there ever been a single man, who has been able to find out the sinfulness of sin by himself, of his own accord, at his own prompting, with no other guide than his own heart and understanding? Or,—to bring the question home to ourselves,—are there any of you, my brethren, who have been convinced of sin? I trust in God, there are many, very many. For, unless you have been convinced of sin, you can never have entered beyond the outskirts of the Kingdom of Heaven. If you have not experienced that conviction, if you do not feel it now, the Gospel, it is most certain, cannot to you be the wisdom and the power of God unto salvation; Christ Jesus cannot have been made your Wisdom and Righteousness and Sanctification and Redemption. A man who had been born in a prison, and had spent his whole life in it, might not be aware that there was anything peculiarly dismal in his lot: but should he be delivered from his prison, he could never forget that he had once been a captive, and now is free. Therefore he

who knows not that he once was in bonds, must still be in them. At all events how many soever there may be among you, who have indeed been convinced of sin,—and God grant that there may be very many, and that their conviction may daily become deeper, and that their number may continually increase!—you however that have been so already, by whom were you convinced? Not by yourselves assuredly. You rather fought against the conviction, at one time struggled to refute it, at another tried to evade it by all manner of excuses, often, it may be for years, have driven it from your thoughts. Not by your own consciences. If they ever flattered, you listened to them gladly; if they reproved, you turned away. Not by any teachers or monitors with whom this world has supplied you. The pride and shame of the natural man revolt against the thought of a human eye spying into the dark places of his heart, and, since in some things such monitors must needs be mistaken, in others will ever be too harsh, comforts itself with the persuasion that the partial errour in the indictment vitiates it altogether. Nor have you been convinced of sin even by the word of Life, full of life and truth and warning and admonition as it is, which has been stored up for us in the Bible. Any one of these witnesses may indeed have been the means employed in working the conviction in you: but none of them can have wrought it, any more than a hammer can strike, without a living hand to wield it. Only when wielded by the arm of the Comforter, is the word of God indeed like a hammer, that breaks the stony crust of the natural heart in pieces. If your conviction has been effectual,—if it has pierced through the depths of your soul,—if it has laid hold on your Will, and stript off its tough scales, and made it bow

its stiff neck, and taught it to shrink from the sin of which it has been convinced, and to love and to seek after the beauty of holiness,—that conviction must have come to you from above; it must have been wrought in you by the Spirit of God.

Yet we too have still the same witnesses to convince us of sin, that were abiding among mankind in ages of yore, before the coming of the Saviour. We have the voice of Conscience sighing through every fresh crack that we make in God's image in our hearts, and conspiring with our Reason and Imagination, and every other nobler faculty, to admonish us that we are betraying our duty, that we are outraging our better feelings, that we are marring our true, aboriginal nature,—to admonish us that we are polluting our souls, and withering and rotting our hearts. But is this enough to convince a man of sin? Is it enough to produce that strong, living practical persuasion of the hatefulness of sin, and of our being in its hateful bondage, which alone can be called conviction? Alas! Conscience is so wasted by yearlong neglect, and crusht by reiterated violation, that it scarcely ever utters its warnings and reproofs, except against fresh overt acts of sin. It seldom takes notice of our habitual sins: still less does it rouse us to contend against that sinfulness, which is inwrought in the natural heart. And what is the power of Conscience, even against open outbursts of sin? Does not the drunkard know, if he will but consider, that he is degrading himself below the beasts of the field? Does not he know that he is quenching his reason, that he is blinding the light of his understanding, that he is cankering all his better feelings, that he is giving up the reins of his will to any fierce passion which may chance

to seize on them, that he is sowing the seeds of all manner of diseases, and provoking Death to come and reap the crop? And yet, certain and indubitable as this is, the knowledge may not improbably never have constrained him to drink a single glass the less: nay, he is just as likely to drink the more for it, that he may smother, and harden himself against the qualms it gives him. Does not the libertine and the adulterer know, that he is defiling himself, and defiling the partner in his crime,—that he is defiling her whom he pretends, and may perchance believe that he loves, with the foulest and most ignominious impurity? Does not he know that he is snapping the holy bond, by which alone the families of mankind are held together in peace and happiness? Does not he know that he is rudely tearing off the blossoms of that one fair plant, which our first parents brought with them out of Paradise, the sacred plant of pure conjugal love? And yet, the more atrocious the crime, the purer the happiness he is blasting, the more innocent the victim, the greedier, the more impetuous, the more sin-thirsty he will be. What avails it that Conscience should tell her beads? he goes on sinning all the while. No, my brethren; Conscience assuredly has no power to convince sinners of sin. When she is uttering her most righteous words, she often is only casting pearls before swine. The passions of the carnal mind are fretted and irritated by the sight of what is so unlike themselves, and trample them impatiently in the mire.

Thus powerless is Conscience for the warfare against sin. It will indeed lift itself up for a while, if it has been rightly trained, to resist the first encroaches of sin. As the waters gather around, and begin to heave and

swell, it struggles for a while to keep its head above them: but the struggles become fainter and fainter, while the waters rush on more fiercely and tumultuously, until at length it sinks beneath them. Whatever strength it may have, independently of Christianity, is confined to a very few choice spirits. In the great body of mankind it is all but extinct: and, where it is not so, it does not speak of sin and sinfulness, but rather of virtue and the dignity of human nature. In all too it greatly needs guidance, instruction, illumination: for its voice is merely a kind of tribunician veto, forbidding that which is recognised to be wrong: but it has no vote in the council of the mind, no discernment in itself to determine what is wrong. For this knowledge it is dependent on our other faculties, intellectual and moral: and they, although they were all designed to be servants and witnesses of Righteousness, and though they cannot fulfill their constitutive idea, unless they are so, yet are too easily perverted and depraved into the servants and witnesses of Unrighteousness. The Imagination, which ought to purify our affections, and to raise us up above the narrownesses of the Understanding, and the debasement of our carnal nature, may too easily become the inflamer of our passions. Being the chief connective link between the visible world and the invisible, ordained "to glance from heaven to earth, from earth to heaven," it still often turns away from its appointed task of spiritualizing the senses, and stoops to the ignoble drudgery of sensualizing the spirit. And that the Understanding is over-ready to quit the straight road, and riggle along the crooked paths of evil, we learn from the example of the serpent, that was more subtile than any beast of the field; an example which has had such hosts

of followers, that they who specially profest to be teachers of wisdom, became Sophists.

Or shall we say that the law at all events must needs be sufficient to convince the world of sin? For we too have the Law, speaking to us in divers ways, and by divers voices. We have the Law of God, the very same Law which was delivered to Moses on the mount. We have the Law of God, as written in the ordinances of Nature, according to which almost every sin is sure to be visited sooner or later by some sort of punishment even in this world. We have the Law of the land. We have the Law of public opinion, by which many sins are doomed to shame, by which many sinners are branded and become outcasts. We have the Law of human affection and esteem, whereby love and friendship and honour are awarded to the amiable and the deserving, and are forfeited by the unamiable and the reprobate. We have the purest and holiest of all Laws, the Law of the Gospel, with all its comfortable assurances, and all its blessed promises, the Law delivered on that Mount, which spake better things than Sinai of old. But is any of these Laws sufficient to convince the world of sin? No... nor all of them put together. They may convince the world of some sins. They may make some persons abstain from some sins. But they will never convince the world of sin, nor make any one abstain from it altogether. One reason of this is, that all these laws, except the last, set their face only against certain sins,—it may be graver or lighter ones, more definite or more comprehensive,—it may be against a greater or a less number of them. But they do not set their face against sin itself, as an indwelling disease in the heart, altogether distinct from every outward act and manifestation. They do not attempt to

grub up the root of sin, and to clear away the multitudinous fibres of that root spreading on every side, and curling and twining about every feeling and every desire. They are content, some of them, with lopping off the branches, others with hewing down the stem. But sin is not like a fir, which has but one stem, and which, if you cut it down, never shoots up again. You cannot destroy it, as the Asiatic king threatened to destroy Lampsacus, πίτυος τρόπον, at once, summarily, by an outward act, by the axe or the sword. On the contrary, if you merely cut it down, new suckers are sure to spring from it, and it gets many stems instead of one: if you merely prune the branches, it will soon become more luxuriant than ever. So long as the evil spirit is cast out by any other power than the Spirit of God,—so long as the house from which he is cast out remains empty, and the Spirit of God does not come to take up His abode in it,—so long as it is merely swept and garnisht, priding itself on its own cleanness and neatness,—so long is the casting out of no avail. The evil spirit will assuredly come back anon, with other spirits worse than himself. In spite of all that Law can do, when destitute of the higher sanctions of Religion, the vices of a nation in the decrepitude of its civilization will be far worse than those which stained it when first emerging from barbarism.

The Law of Moses, as set forth in the Old Testament, we have already seen, cannot convince mankind of sin. It forbids certain sinful acts. It may withhold us from committing those acts by the punishments it threatens. Or it enjoins certain observances, which however, as enjoined by Law, can only be outward. But a man might keep all the commandments of Moses: so far as the letter

goes, he might stick to the letter of the whole Law: and yet he might wholly neglect the weightier matters of it, justice and mercy. We are not told that the Pharisee said what was not true, when he boasted of his legal righteousness: we are not told that he had broken any one of the commandments: the Publican no doubt had: and yet the Pharisee in God's eyes was a sight more offensive than the Publican. For in the Pharisee, as in his whole sect, we see the tendency of the Law, not to produce the conviction of sin in those who conformed to it, but to puff them up with a vain persuasion of righteousness,—a tendency akin to that of the Stoical philosophy, and shared by every kind of righteousness, except that of faith. It is true that St Paul speaks of the Law as a schoolmaster to lead us to Christ, and that the way in which it leads us to Him, is by convincing us of sin, through our inability to fulfill it. But this is only when the length and breadth and depth of the Law is set before us by the Spirit of God, whereby we learn how incapable we are of fulfilling it. St Paul himself, until he received the conviction of the Spirit, believed himself to be *blameless in regard to legal righteousness* (Phil. iii. 6). When speaking a while back of the commandments, I stopt short of the tenth; and it may perhaps have struck you that the tenth commandment, even according to the mere letter, does go further than the outward act, and lifts up its voice against the sinful desire in the heart. Nevertheless the tenth commandment is far from enough to convince the heart of sin. At the utmost it will condemn our evil desires at the time when they are grown to a head, and are tempting us to wrong others. So long as they are pent up in our own bosoms, so long as they do not amount to a wish of depriving our neighbour of that

which is his, our hearts will readily believe that there is no harm in their evil desires,—that they may indulge in lust, so that it be not after a neighbour's wife,—that they may indulge in covetousness, so that it be not after a neighbour's property. The world swarms with the servants of Mammon and of Ashtaroth, who do not feel that there is any condemnation of their practices in the letter of this commandment.

But if the Law of the Old Testament,—that Law by which man gained so much clearer, distincter, and fuller knowledge of sin,—is insufficient to convince the world of sin, much more must the same hold with regard to every form of human Law. All such Law deals solely with outward acts, with those outward acts which are hurtful to society, its end being the preservation of social order, and the repression of whatever would infringe it: such acts Law forbids under threat of punishment. This is its only sanction, its only way of enforcing its commands. If a man however be withheld from breaking the Law, if he be kept out of prison, by no higher motive than the fear of punishment, he may be quite as bad, if not worse, than many of those who are cast into it. Although too the hatred of God against sin be manifested in divers ways in the order of nature, in the framework of society, in the principles whereby men are guided in their dealings and feelings towards each other, —though some sins are punisht almost infallibly by the loss of health and strength, some by public shame and reproach, some by the forfeiture of those joys which spring up under the steps of such as walk along the path of life in unity,—still all this is very far from enough to convince the world of sin. The various voices of the world, which I have just mentioned, merely condemn

some sins, but take no account of others. Pain follows some sins: shame follows some sins: but some are almost held in honour. Affection, in the present irregular condition of men's hearts, is seldom meted out with much regard to worth. In fact all these Laws, and even the pure and holy Law of the Gospel, may sound year after year through the hollow caverns of our hearts, without awakening one spiritual feeling in them, without stirring the waters so that they shall rise through the network of weeds spread over them, without arousing anything like genuine shame, and lively contrition and repentance. In that beautiful poem, which I have already cited, by one of the meekest and holiest spirits who ever adorned the Church of Christ upon earth, we have an enumeration of the many graces wherewith God surrounds and guards us in a Christian land; and at the same time we are admonisht how vain they all are to convince us effectually of sin.

> Lord, with what care hast thou begirt us round!
> Parents first season us: then Schoolmasters
> Deliver us to Laws: they send us bound
> To Rules of Reason, holy Messengers,
> Pulpits and Sundays,—Sorrow dogging Sin,
> Afflictions sorted, Anguish of all sizes,—
> Fine nets and stratagems to catch us in,—
> Bibles laid open,—millions of Surprises,—
> Blessings beforehand,—ties of Gratefulness,—
> The sound of Glory ringing in our ears,—
> Without, our Shame,—within, our Consciences,—
> Angels and Grace,—eternal Hopes and Fears.
> Yet all these fences, and their whole array,
> One cunning bosom sin blows quite away.

It would take me too long,—though the time might not be ill spent,—to go minutely through this rich list of the graces and blessings, with which God encompasses us

from our cradle to our grave, for the sake of convincing us of sin, and of drawing us away from it, from its slavery and its punishment, from sin and death and hell, to the path of life and the glories of heaven. Parents, with their ever-watchful love, sheltering us under their wings until we have strength to quit our native nest,—Teachers, who train us in the way wherein we are to walk, and fit us for discerning it,—Laws, that set the mark of death upon sin,—Reason, that would deliver us from the mere bondage of Law, and make the service of duty a free and willing service,—the messengers of the Gospel sent into every corner of the land to call us to the knowledge of God, and to the grace of Christ,—the word of God proclaimed to His people, when they are gathered together in His house,—Sundays, with their holy rest and peace, their many heavenly voices, their prayers and sacraments,—the sorrow and abject misery which follow at the heels of sin,—the afflictions with which God visits His children, sorted to suit their special needs, and to unravel the cords with which the world holds them down,—anguish, greater or less, according as we require it and have strength to bear it,—the delicate network of human order and earthly motives, which offer a kind of counterpart to the order and motives of heaven, and which check us against our will in manifold unthought of ways when we should otherwise rush into sin,—the Bible laid open in every house, and meeting our eyes at every turn,—the millions, yes, the millions of surprises, showered like stars over the face of life, and evermore reminding us of God's wondrous goodness and mercy, and warning us to think of death, and teaching us the ruin of sin,—the blessings which are poured out upon us beforehand, as a foretaste of the joys of heaven, long ere we have learnt to love God

and to serve Him, blessings of love and innocent gladness and a peaceful conscience, bestowed so bountifully even on childhood,—the ties of gratefulness, as well as of duty, whereby God makes the voice of nature herself declare that we must needs love Him who has so loved us,—the song of the angels ringing in our ears, *Glory to God in the highest,* and telling us of the glory in store for those who have found peace through the goodwill of the Eternal Father,—the shame which pursues sin without,—the stings of Conscience within,—the many servants of God that are sent to comfort us with their timely ministrations,—the Grace bestowed on us in baptism, and which the Holy Spirit, if we hinder not His purpose, would ever increase and strengthen in our souls,—and finally, in order that we may not be dazzled or crusht by the fleeting hopes and fears of this present life, the hopes and fears of eternity,—these are the cherubim wherewith God has surrounded our Eden, to keep the Tempter from approaching it.

> Yet all these fences, and their whole array,
> One cunning bosom sin blows quite away.

Seeing therefore how utterly powerless everything human is, how powerless every Law is, even the holy Law of God, to convince mankind effectually of sin,—that is, to open our eyes, so that we shall see all its loathsomeness, and all its snares, so that we shall see its power over us and in us, and the living death which that power brings upon all such as yield themselves to it, and may thus be ledto flee from it as from a pestilence, and to guard against it as we should if a plague were creeping and sweeping through the land,—it is a work by no means unworthy of the Spirit of God,—for it is a work which nothing but the Spirit of God can accomplish,—to

convince the world of sin. For, although even in the natural man there is a spirit that lusteth against the flesh, yet the flesh in the natural man is from the first far more powerful than the spirit, and is always lusting against it: and the flesh is daily fed and fattened by the world, which affords slender nourishment to the spirit: and every victory it gains makes it stronger and prouder, so that the spirit at length is almost extinguisht within us, even as a glowworm would be extinguisht by falling into a muddy pool. Yet, unless man were convinced of sin, the salvation wrought by Christ would be of no effect. Without this conviction by the Spirit, in vain would the Son of God have come in the flesh; in vain would He have died on the cross for the sins of mankind: mankind would not, could not have been saved. They could not, because they would not. Unless a man be well aware that he is labouring under a disease, he will not think of asking for the remedies which might cure him: nor will he take them, although you hold them out to him, and although their efficacy may have been proved in a multitude of cases, more especially if they happen to be distasteful to his vitiated palate. If he mistakes the convulsive fits of a fever for the vigour of health, he will not consent to practise that abstinence by which his fever might be subdued. Nor, unless we are fully convinced that our souls are tormented by a deadly, clinging disease, and that no earthly power or skill can heal them, shall we think of applying earnestly for health to the only Physician of souls.

This brings me to consider, though it must needs be briefly and very imperfectly, in what manner the Spirit convinces the man of his disease, in what manner He convinces the world of sin. If a man is a prey to a

mortal disease, which breaks out in blotches and sores, there is no use in merely plastering over the sores: you must go to the root of the disease, and attack it in its strongholds. Else, being checkt from venting itself outwardly, it will rage the fiercelier within. Just so is it with sin. There is little profit in telling a man, who is walking after the lusts of the flesh, that such or such an act is wrong. Unless you go to the root of sin within him, from which all these wrong acts spring, even though you should persuade him to break off some bad practices and habits, you will do him little real, lasting, essential good. Notwithstanding this reformation, as he will deem it, he may continue just as sinful, just as thorough a slave of sin as ever. Nay, his case may be still more hopeless: for his having overcome a bad habit or two may beguile him into fancying that he is the master of his own heart, can sway it which way he chooses, and has only to will, in order to become a paragon of virtue. Therefore, when the Spirit of God came to convince the world of sin, what was the sin He began with convincing men of? If any of us had to convince a person of the sinfulness of the world, how should we set about it? We should talk of the intemperance, and licentiousness, and dishonesty, and fraud, and falsehood, and envy, and ill-nature, and cruelty, and avarice, and ambition, whereby man has turned God's earth into a place of weeping and gnashing of teeth. These however are not the sins, of which the Spirit of God convinces the world: because all these might be swept away: and yet, unless far more was done, the world would continue just as sinful as before. All these sins, this whole terrible brood of sin, were indeed to be found in every quarter of the earth, so far as it was then peopled, in our Lord's days, no less plentifully

than they are now. They had swollen themselves out, and rose up on every side in the face of heaven, like huge mountains: they flowed from country to country, from clime to clime, like rivers: they spread themselves abroad like lakes and seas, lakes of brimstone and dead seas, within the exhalations of which no soul could come and live. Whithersoever the eye turned, it saw one sin riding on the back, or starting from the womb of another. This was the Babel which all nations were busied in building,—and the confusion of tongues did not hinder them,—a Babel underground. They went on digging deeper and deeper, until its nethermost story wellnigh reacht to hell, and was only separated from it by a thin, crumbling crust. Nevertheless the Spirit of God, when He came to convince the world of sin, and to bring that conviction home to the hearts of mankind, did not choose out any of these open, glaring sins, to taunt and confound them with. He went straight to that sin, which is the root and source of all others, want of faith, the evil heart of unbelief. *When the Comforter is come, He will convince the world of sin, because they believe not in Me.*

Now this is a sin, which the world till then had never dreamt of as such: and even at this day few take much thought about it, except those who have been convinced of it by the Spirit, and who therefore have been in great measure delivered from it. For they who have spent their whole lives in thick spiritual blindness, and whose eye is still dark, cannot know what the blessing of sight is, and therefore cannot grieve at their want. They alone, who have emerged into light, can appreciate the misery of the gloom under which they have been lying. Thus, until we have begun to believe, we cannot know what

unbelief is, its misery, its sin, its curse. Want of faith is a sin of which no law accuses us. Conscience does not accuse us of it. Even among those who desire that the confession of their sins shall not be an empty form, but a reality, and who, with this purpose, are wont to review their conduct, that they may seek forgiveness for their recent misdeeds, very few, I am afraid, take much account of their want of faith. The chief part look solely to their sins of commission, mainly to the evil deeds they may have done, then to the evil words they may have spoken, sometimes, it may be, to the evil thoughts and feelings they may have harboured in their hearts. If a person can tax himself with any act of intemperance or impurity,—if he remembers that he has given way to his anger,—that he has swerved from truth,—if he is distinctly conscious of having indulged in proud or vain or envious imaginations, he will feel that he has something for which he specially needs forgiveness. If he has no such definite charge to bring against himself, he will fancy his score is clear. Yet our excellent Confession should make us equally mindful of our sins of omission, of the things which we ought to have done, and which we have left undone. This latter half of our sins, it is to be feared, very many think little or nothing of; though these are far the larger and more numerous half of the two, and no less deadly than the other, even as hunger, if unfed, is no less deadly than sickness. Nor can they be overcome by any one without unceasing watchfulness and prayer: indeed they need this all the more from our aptness to leave them unnoticed. They are the more numerous half, numerous in the very best of us; and as for those, who are not endeavouring earnestly to walk in the law of God, and seeking the help of His Spirit that

they may be enabled to walk therein, their sins of omission eat up the whole of their lives. The whole of their lives is one black blot, one vast sin of omission, broken here and there by sins of commission flashing through it. Now these sins of omission do not merely comprise, as at first thought we might incline to suppose, the many things which, if we had made a right use of our time and opportunities, we might have done, but which, through indolence, from giving up our hearts to worldly things, from lukewarmness or self-indulgence, we have failed to do; although even this would be an appalling list. For when did a day pass over the head of any one of us, in looking back on which with a searching eye he would not have found manifold reason to say?—*I might have shewn kindness to such a person today; and I did not:—I might have relieved the wants of such another; and I did not:—I might have softened anger by mild words; and I did not:—I might have upheld the cause of the opprest; I might have defended those who were evil spoken of; and I did not:—I might have encouraged such a person in good; I might have laboured to withhold or withdraw another from evil; and I did not:—I might have been more diligent, more obedient, more zealous of good works: I might have shewn more reverence to those above me, more indulgence to those below me: I might have done all this; and therefore I ought to have done all this.* For whatever we can do in the service of God, and for the good of our brethren, according to the discreetest economy of our time, with due regard to the various claims upon it, we ought to do. The only way in which we can shew our thankfulness to God for His inestimable goodness in preparing good works for us to walk in, is by striving to walk in them with all our

might. Yet this is not all. As in positive sins, in sins of commission, we sin in deed and word and thought, so in negative sins, in sins of omission, do we likewise sin, not only in deed and word, but also in thought. Now this last head of sins, the sins of omission in thought, contains the great prime sin, of which the Comforter came to convince mankind, the sin of unbelief, the sin of want of faith, the sin of living without God in the world. Laws, inasmuch as by their nature they deal only with that which manifests itself outwardly, in deed or in word, take no cognisance of this sin. Conscience, which only sounds when some positive sin is trampling upon it, is silent about this. Therefore, if we were to be convinced of it at all, pressing was our need that the Spirit of God should graciously vouchsafe to convince us.

But how comes this to be the great prime sin, the mother sin of all sins? Think, brethren, a moment where we are; think what our business is here. We are in God's world; we are God's creatures: but yet we are cut off from God. We are, as it were, outcasts from God, shut up in the prison of the body, and bound heart and soul and mind with the chains of the senses. The walls of this our prison hide Him from us. We can neither see Him with our eyes, nor hear Him with our ears: still less can our smell or taste or touch bring us into His presence. Therefore our great business here on earth is to live by faith: for only through faith can we live in the presence of God. When we look through the chambers of this our prison, we find that in it, however stunted and pining with long confinement in an alien atmosphere, there is still an understanding which has some faint power of discerning the ways of God, and a heart which may be brought to feel some faint motion of love for God. If we

believed in Him, we should be better able to discern Him, and far better able to love Him. But inasmuch as we cannot perceive Him with our senses, we need the eye of faith. Faith should lift us out of the prison of the body, and free us from the bondage of the senses, and bear us up into the presence of Him, whom no eye hath seen, or can see. Moreover, as God alone is good in Himself, as He is the only Fountain of all good, so that nothing is good except what comes from God, and is received and held in communion with Him, it is plain that, where there is no faith, there can be nothing truly good. The bond of union with God is snapt. The one channel, through which good can flow into our hearts, is cut off. Hence we must be like members severed from their body: everything about us must have the taint of death, must partake more or less of the nature of sin. Now what is the state of the world with regard to faith? Surely the world is without faith. Until our hearts have been renewed by the Spirit of God, faith, in this its highest relation, as faith in God, is very weak in most of us, in many almost an utter blank. Therefore do we give up our mind to dig in the quarries of the body, and our heart to work in the hulks of the senses. We clothe ourselves in the convict-dress of the lusts of the flesh, and put out the eyes of the reason, and tie a clog to the heels of the understanding, and clip the wings of the imagination, and muzzle the will, and tar and feather our feelings with the dust and dirt of the earth. If we had faith in its full life and strength,—if our faith were indeed the substance of things hoped for, the evidence of things unseen,—if it gave a body to the future and invisible, so that we could see it as with our eyes,—if our understandings were opened to behold heaven and hell, with the same clear-

ness with which we behold the sky over our heads, and the earth under our feet,—if we could feel the blessedness of communion with God, the unutterable woe of separation from Him, as livelily and intensely as we feel the pleasures and pains of the senses,—it would be impossible for us to sin. As it is declared that the *pure in heart shall see God*, so, if we had that faith which would enable us to see God ever standing at our right hand, and compassing us about with the arms of His power and love, how could we be otherwise than pure in heart? For impurity, of whatsoever kind, sin, of whatsoever kind, is the turning away from God. It is turning our thoughts away from God, and fixing them ever on other objects than God. It is turning our heart away from God, and giving it up to something apart from God,—to something that we love, not in God and through God, as His creature, and His gift, in humble thankfulness to the Giver, but without God, and against God, and in despite of God, without a thought of Him, against His will, in despite of His commandment. It is taking our faith away from God, and placing it in something else,—the believing that there is anything real, anything true, anything lasting, anything good and worthy and lovely, except God, and that into which he is pleased to pour out from the riches of His surpassing excellences,—the believing that happiness may be found in something beside communion with God, and dutiful obedience to His will. For this is the curse of unbelief. We will not believe the truth; and therefore God has given us up to believe all manner of lies. There is nothing too gross, too senseless, too wild and too extravagant for us to believe. We believe that the fleeting pleasures of the flesh are more substantial and precious than the enduring joys of the

spirit,—that the fitful admiration and fervour of feeble man are more to be desired than the grace and love of Almighty God,—that earth is truer and more real than heaven,—that a life of a few years is longer and of more importance than a life through eternity,—that the scarred and bloated carcase of sin, with its death's head, and its stinging snakes coiling restlessly around it, is lovelier and more to be desired than the pure and radiant beauty of holiness. Yes, alas, we assuredly do believe these lies: we believe them, all of us, more or less: the natural man believes them wholly; and we never get so far quit of the natural man, as to escape from the last maze of this never-ending labyrinth of falsehood. By our conduct we shew almost daily, in one way or other, that we do believe these lies. Yet, if we had faith, this would be impossible. For faith, while it taught us that God is to be loved above all things, and that a union with God is to be desired above all things, would at the same time teach us that whatever draws us away and separates us from God, is to be shunned and cast out and abhorred. Thus faith takes the charm out of every temptation, and turns its sweetness into bitterness, its honey into gall. Were a cup of pleasant wine put into your hands, and you knew for certain that a deadly poison was mixt up with the wine, which would rack you with the fiercest pains, and ere long tear soul and body in sunder,—who would drink it? who would not dash it from him forthwith? Yet, if we had but faith, we should know and feel that sin is deadlier than the deadliest poison, that it racks us with fiercer pains, and gives us over to a more terrible dissolution. For it cuts us off from God, from Him who is the only Source of all blessing and peace and joy.

Hence it is, because our want of faith, and the con-

sequent estrangement from God, is our prime, original misery and sin,—because it is the curse, through which man's heart only brings forth thorns and thistles,—because it is the occasion, if not the cause, of every other sin, from all which Faith would infallibly preserve us,—and because, if we continued without faith, even though every other sin were thoroughly purged from the earth, a fresh brood would immediately spring forth,—therefore it was that, when the Spirit of God came to convince the world of sin, the sin He chose out to be the special object of His conviction, was want of faith. Our Lord's words however, I may be reminded, are not, that the Comforter will convince the world of sin, because they believe not in God, but *because they believe not in Me* (Q); so that this was the great sin of the world, the sin of which it was to be convinced, that it did not believe in Christ. That is to say, it did not believe Him to be the Incarnate, Onlybegotten Son of God, the appointed King and Saviour of mankind, and did not believe in Him as such, as God manifest in the flesh. For God, as He is in Himself, in the mystery of His own unapproachable being, as He dwells in the bright abyss of His own timeless eternity,—He, before the glory of whose face the archangels veil their eyes,—He, whom none has known or can know, except the Onlybegotten Son, and the Spirit who is One with the Father and the Son,—can hardly become a distinct object even of faith to man. It is only when He vouchsafes to come forth out of His absolute Godhood, in the Person of His Son and Spirit,—when He spreads out His mantle through space, and bids world after world start forth from it, and blossom in unfading light,—when He gathers together the waters of His Eternity into the channel of Time, and commands the

days and the years to ripple and roll along them,—it is only when He shews forth His eternal power and lordship in the beauty and order of the universe, in the manner in which matter is made to bow its stubborn neck to law, and to become instinct with motion, and to yield to the transforming powers of life,—in the manner in which worlds, and systems of worlds, and countless systems of beings in each world, are made to work harmoniously together, revealing an unfathomable Unity as the groundwork of infinite diversity,—it is only as He declares Himself to man by the Law written in his heart, and comes to him amid the desert of this sensual life in the still small voice of Conscience,—it is only as God has been pleased to make Himself known by these manifold witnesses, whom He has set up for the manifestation of His glory, that man, without some more special revelation, could know anything or believe anything of God. Nor could all these revelations, wonderful and glorious as they were, avail to produce a living faith in any child of man. For a living faith implies an immediate, conscious, personal relation: but all the above-mentioned revelations, except the last, are universal, in which every finite being is swallowed up in the Infinite, like the stars in the Milky-way. On the other hand, God's revelation of Himself, when He stampt His own image on the soul of man, became so marred and faint after the Fall, that man entirely lost sight of its heavenly Original, and regarded it as the creature of his own mind. Therefore, when God was pleased to reveal Himself more especially to man, He revealed Himself at once as standing in a direct relation to man, the God of a chosen family, of Abraham and Isaac and Jacob, and the God of a chosen people, and at the same time as the Author and Giver of a Law,

to which the Law in the heart gave answer, and wherein it recognised its original. And at length, in the fulness of time, He revealed Himself in the person of His Only-begotten Son, taking our nature upon Him, entering into the communion of all our sorrows and infirmities, and placing Himself in the most immediate personal relation to all mankind as their Teacher and King, and to each individual child of man as his Redeemer and Saviour. Moreover, in order that all things might be reconciled to God and to each other by His great Atonement, He declared Love to be the living principle of the Law; thereby setting all the affections of the heart at one with the ordinances of duty, and teaching us that every act of obedience to God's Law is not merely enforced on us by the fear of His power and wrath, but is exactly what, even without any positive injunction, our own hearts, if duly enlightened and purified, would have imposed upon themselves.

Here a difficulty comes across us. In referring just now to our Lord's declaration, that *the pure in heart shall see God*, I remarkt that the converse also is true, and that they who see God must be pure in heart. In fact every impurity is like a cloud, spreading before our spiritual eye, and blotting out God from our sight. Thus it is only by purity of heart, that we can attain to seeing God; while it is only through faith, whereby we are enabled to see God, that our hearts can be purified. This is one of the dilemmas of perpetual occurrence, when an idea is subjected to the operations of the understanding, which breaks it up into parts, and contemplates the parts under the category of succession, whereas in themselves they are one, without a before or after. Unless God dwells in our hearts, and hallows them with His

presence, they cannot be otherwise than impure; yet, unless they are pure, God cannot dwell in them. For this reason, when the Comforter came to convince the world of sin, the sin, of which He convinced the world, was not that they did not believe in God: for in God, the Unknown God, the Absolute, Infinite, Self-existent Author of all being, cut off and shut out from Him as they were, they could not have any lively faith. Wherefore, after having manifested Himself to mankind in divers ways, in the fulness of time, when the world by a multitude of contrary and often conflicting processes had been ripened for the reception of a reconciling faith, God sent forth His Onlybegotten Son, who was the Express Image of His Person, that in Him men might believe, and through Him in the Father. Hereby he left our unbelief utterly without excuse. Seeing that we were so totally estranged from Him, that the narrowness of our minds could not recognise Him as God, nor the feebleness of our hearts lift them up to Him as such, He sent His Son to dwell amongst us in the form of a Man, that we might know Him in whom we were to believe. Seeing that we shrank in awe from the contemplation of His Infinitude and Omniscience, or lost ourselves in star-gazing thereat, Christ came to us in the form of a Servant, to prove to our unbelieving, carnal minds that what is most godlike in God is not His power. To wean our hearts from the love of the world, to teach us the worthlessness of its pomps and vanities, He came, not as a King, according to the earthly notion of royalty, setting up His throne on the necks of prostrate nations, wafted aloft by their admiring shouts, and clothed either in outward riches and grandeur, or in the riches and grandeur of a commanding intellect and an imperious will, but in

a lowly estate, without form or comeliness, the Son of a carpenter, poorer than the poorest person in this congregation, a Wanderer on the face of the earth, not having where to lay His head. Thus came He, who was the Son of God. That the justice and holiness of God might not scare us, He came as the Messenger of pardon and peace. That the burthen and shame of our sins might not keep us away, He called on us to cast the burthen upon Him, and Himself bore the shame on the cross. He came to reconcile us to God, to teach us what God is, and how we may become like God and live as becomes His children. He shewed us that God is Mercy and Love, that we are to become like God by living a life of mercy and love, that we are to behave as the children of God by a dutiful, ready obedience to the will of our Heavenly Father. Perfect God, He was also Perfect Man; the Image of His Father, and a Pattern for all who desire to become the children of His Father.

This therefore, since the coming of Christ, is the great, the inexcusable sin of the world, that they will not believe in Christ. Faith in God, we have seen, is the source of all spiritual life, which can only flow from communion with Him; and the want of that faith is the barrenness out of which all sin springs. Without that faith we have nothing to stand on, nothing to hold by. Our reason has no assurance of an all-controlling Law, our life no heavenly Archetype, our heart no eternal Home. From that faith however we have departed so far, that of ourselves we can never regain it. We can no more bring ourselves to believe in God, than we can mount after the eagle up the crystal stairs of the sky. We may indeed be borne up by the wind, but only into a cloud, from which the next moment we may fall plumb

down into the bottomless pit. In Christ, on the other hand, we may believe. That is to say, the Godhead is brought down to us in Christ in a manner that does not surpass the reach of our hearts and minds. Nor is there anything in Christ to frighten us away from Him. All His words are full of mercy and love; and He is ever calling us to come to Him. Although we are sinners, the shame of our sins must not make us fear to approach Him: for it was to sinners He especially came, to call them to repentance and newness of life. Therefore if we will not believe in Christ, there must be some deeprooted power of sin within us, that keeps us away from Him. It must be, that we love our sins, and will not forsake them. It must be, that we shun God, and will not allow the dew of His love to refresh us,—that we will not be won by His mercy,—that we make light of His pardon, and scorn His peace.

Among those who stay away from Christ, who will not believe in Him, who will not come to Him, the motive of the chief part has ever been, that they are destitute of the consciousness of sin, and of all thoughts and wishes rising above the objects of the senses, or else that they love their sins, and are determined to cleave to them, in despite of all that God can do to draw them away. Others there are, who will not believe in Christ through pride and selfrighteousness. Others have involved themselves inextricably in the labyrinthine abstractions of a sceptical understanding. Some will say, in their high-swelling imaginations, that they need no Redeemer, no Ransom, no Reconciler, no Atonement, no Pardon,—that they can find the way to God by themselves,—that they can build up a tower of their own virtues, a grand and gorgeous tower, virtue above virtue, the top of which

shall reach to heaven. Such men there have been more or less in all ages; and the way their devices have been baffled has ever been the same, by the confusion of tongues. They have been unable to understand one another's language. When one of them has askt for bread, his neighbour has given him a stone; when askt for a fish, he has given a serpent; indifference and scorn, instead of sympathy and encouragement. The hand of each has been against his brother. There has been no unity of spirit amongst them, but variance and strife and railing: they have never entered into the bon dof peace. This is the other form of sin, by which men are kept away from Christ. The great mass stay away, because their hearts are paralyzed and crumbled by carelessness and selfindulgence, or rotted by the cankering pleasures of sin; the few, because their hearts are hardened and stiffened by pride. The former cannot believe in Christ, the latter will not. Of both these sins, and of every other form of sin by which men are withheld from believing in Christ, the Comforter came to convince the world. The Comforter! Does it seem a strange name to any of you, my brethren, for Him who came on such an errand? Does it seem to you that, in convincing you of your sins, instead of comforting you, He must needs cover you with shame and confusion, and make you sink to the ground in unutterable anguish and dismay? No, dear brethren, it is not so. Those among you whom the Spirit has indeed convinced of sin, will avouch that it is not. They will avouch that, in convincing them of sin, He has proved that He is indeed the Comforter (R). If the conviction and consciousness of sin arises from any other source, then indeed it is enough to crush us with shame, and to harrow us with unimaginable

fears. But when it comes from the Spirit of God, it comes with healing and comfort on its wings. Remember what the sin is, of which He convinces us,—that we believe not in Christ. All other conviction of sin would be without hope: here the hope accompanies the conviction, and is one with it. If we have a deep and lively feeling of the sin of not believing in Christ, we must feel at the same time that Christ came to take away this along with all other sins. He came, that we might believe in Him, and that through this faith we might overcome the world, with all its temptations, its fears and its shame, as well as its pleasures and lusts. And O what comfort can be like that, which it yields to the broken and contrite spirit, to feel that the Son of God has taken away his sins,—that, if he has a true living faith in Christ, they are blotted out for ever, and become as though they had never been? What joy, what peace can be like this, to feel that we are not our own, but Christ's? that we are become members of His holy body, and that our life has been swallowed up in His? that we can rest in His love with the same undoubting confidence with which a child rests in the arms of its mother? that, if we believe in Him, we have nothing to fear about the feebleness and falling short of our services? for that He will work out our salvation for us; yea, that he has wrought it out. Who then is he that condemneth? It is Christ that died for us, to take away our sins, and is risen again for us, to clothe us in his righteousness, and sitteth at the right hand of God, ever making intercession for us, that we may be supported under every trial and danger, and strengthened against every temptation, and delivered from the sin of unbelief and all other sins, and girt with the righteousness of faith, and crowned

with all the graces which spring from faith, and at length may be received into the presence of the Father, into which our Elder Brother has entered before us. To whom, as He dwelleth in the bosom of the Father, ever pleading in behalf of His Church, and to the Spirit of the Comforter, whom He has sent to sanctify that Church, and to bring the world into it by the conviction of Sin and of Righteousness and of Judgement,—in the Unity of the Eternal Godhead,—be all glory and thanksgiving and blessing and adoration now and for ever.

SERMON III.

THE CONVICTION OF RIGHTEOUSNESS.

JOHN XVI. 8, 10.

When the Comforter is come, He will convince the world of Sin, and of Righteousness, and of Judgement; of Righteousness, because I go to my Father, and ye see Me no more.

THE first work of the Comforter, as set forth by our Lord, when he promist to send the Spirit of Truth to His disciples, is to convince the world of sin: and we have seen what need there was of this conviction, how greatly the world needed it, how it could not be wrought by any other power, and consequently how it was necessary, for the fulfilment of Christ's gracious purpose to save the world, that the world should be convinced of sin by the Spirit of God. Ever since the Fall, the world had been lying under sin. This was the crushing mountain cast upon the race that had rebelled against God, a mountain which sprang out of their own entrails, the root of which was in their own hearts. Beneath it they pined and groaned in their forlorn anguish. Beneath it ever and anon they heaved, and tried to shake off some portion of the burthen. At times, when a higher power stirred them to more than ordinary efforts, some clefts and fissures were rent in the mountain, and they caught

glimpses of the heavens, which it mostly shut out from their sight. But such glimpses were brief and fleeting: they were seldom caught, except at the season when the heart of a nation was teeming with the vernal energies of youth: ere long the mountain of sin closed over it again: new sins shot out to choke up the clefts and fissures: the darkness seemed to become still thicker and more hopeless: and they, who before had reared and struggled against it, sank in torpid despondence into the abysmal sleep of death. Even at best man only strove to overcome some particular sins, not to overcome and utterly cast away sin itself. For why? Sin was his own child, the offspring of his own corrupt nature: and though he was able to make out that some of its features were unsightly, and some of its limbs distorted, he could not recognise,—no parent can,—that it was altogether a monster. Being degenerate himself, he perceived not that sin was not the rightful birth of his own true, aboriginal nature: for he knew not what that nature ought to have brought forth. He saw not, he had never seen, any pattern of righteousness, by comparison with which he might have discerned his own image, both in its heaven-born purity, and in its earth-sprung deformity. He knew not what he ought to have been; and so he could not feel a due shame and horrour and loathing at the contemplation of what he was.

Such was the state of the world, when the Comforter came from heaven to convince it at once of Sin and of Righteousness: and such also, more or less, is the state of every soul, until the Spirit of God comes to it to work the same twofold conviction. In this, as in other respects, the life of each individual is a sort of likeness and miniature of that of the race. In every man there is a growth

of sin, rooted in the depths of his heart, and which has sprung up from thence contemporaneously with the first awakening of his consciousness, so that he cannot even conceive the possibility of being without it. He cannot by nature even conceive it possible that he should ever act from other motives, or with other aims, than those which come from this root of sin. And this root of sin is not simple, but complex. For in every man there is a root of selfishness. He will seek his own good, or what he deems to be such, not the glory of God, not the upholding of Order and Law, not the manifestation and establishment of Truth, not, least of all, perhaps, the good of his fellow-creatures. Nay, they who call themselves philosophers, tell him that he cannot act from any other motive, that he must seek his own good, that the notion of seeking anything else is a fantastical delusion, and that the only difference between wisdom and folly, between virtue and vice, is, that wisdom and virtue are longer-sighted, and fix on remoter and more lasting benefits, on stars, instead of *ignes fatui*. Hence, so long as we follow the impulses of our nature, we are apt to refer everything to some selfish end, to our own pleasure, to our profit, to our advancement and exaltation. We do this, as the main business of our lives; and we think it right and fitting so to do: we are told on all sides that it is right and fitting: we have no conception that it can be wrong: we cannot even dream of acting otherwise: and thus it is utterly impossible, until our hearts and minds are lifted out of this state of darkness, that we should have a true conviction either of sin or of righteousness. Again, in every man there is a root of worldly-mindedness. The world is in all our thoughts; and God is not. It rushes upon us with an overwhelming

torrent: it enters into the soul through our eyes, through our ears, through every inlet of the senses, through all our instincts, through all our wants, which craves after the things of this world, through all our natural affections, which fix on the creatures of this world: and thus it smothers and almost extinguishes every germ of feeling that would lead us to something higher, to something beyond the reach of these senses. Hence our aims, our purposes, our wishes, our hopes, our fears are all hemmed in by the world, and summed up in it. A vigorous effort is requisite to shake off this crushing weight even for a moment, to look even for a moment through this bright, gaudy mask, which so dazzles and fascinates the senses: and what shall prompt us to make such an effort? what shall endue us with strength to persevere in it? Even when voices come to us and tell us of another world, the unceasing din of this world overpowers them: we fancy they must come from a region of dreams and shadows, which the daylight of real life dispells: and thus, as years roll on, and every year draws a fresh, hard layer around the central spirit, we become more and more thoroughly persuaded that this visible world is our only home. Unless some higher power enable us to shake off the yoke of this world, each of us grows by degrees to deem of himself as only one among the myriads of horses set to drag on the chariot of Time,—to deem that his only pleasure is to snatch what provender he can, as he rushes along the way,—that his only glory is to surpass his yokefellows in speed,—and that anon, when his strength fails, the chariot will pass over him, and millions of hoofs will trample him to dust. Moreover in every man there is a root of carnal fleshly-mindedness. His soul is drugged from childhood upward

with the stimulants and opiates of the senses; and he looks upon it as right and becoming and inevitable to desire such pleasures, to seek after them, to indulge in them, so that it be not intemperately and hurtfully.

In every man's heart there is this triple root of sin;—no one who knows his own heart will dispute it;—the root of selfishness, from which spring self-indulgence, self-will, self-esteem, and the whole brood of vanity and pride;—the root of worldlymindedness, which issues in ambition, in covetousness, in the love of money, in the desire of advancement, of honour, of power;—and the root of carnalmindedness, from which, if it be not cut down betimes, and kept diligently from shooting up again, the lusts of the flesh will sprout rankly, and overrun and stifle the soul. In their excess indeed, when these vices become injurious to a man himself, or to others, they are reprobated by the judicious and soberminded. But when they are kept under a certain controll, so far are they from being reprobated, that the man who so controlls them is counted worthy of admiration. These too are the motives and incentives constantly urged and appealed to in men's dealings with each other, even, alas! in the processes of education; which is too often a systematic training and exercising of the young in habits of selfishness, of worldlymindedness, nay, not seldom of carnalmindedness, whereby those vices acquire an uncontested sway in the heart. For they who are themselves worldlyminded and carnalminded, cannot understand how it is possible to act upon others by any motives save those the force of which they themselves acknowledge, whips and spurs, bridles and blows, the hope of reward and the fear of punishment. They cannot

understand how a heart can be drawn, when no other force is applied to it than the unseen cords of love. Not knowing the power of God, not knowing how that power is essentially and indissolubly one with His holiness, they think they shall never be strong enough to contend against the powers of evil, unless they enlist some of those powers on their own side. They cannot believe that there is any sure plan of driving out or keeping under one devil, except by calling in the aid of another. Thus children are made to walk from the first in the way in which they should not go. The very processes of education bear witness to the radical corruption of our nature. They shew that evil has spread through every region of our thoughts, until we cannot even conceive the possibility of doing without it; so that, in seeking strong medicines, we can find none but poisons. The child is brought up under the persuasion that he is altogether a child of this world, that he is so, and cannot be otherwise, and is not even to think of being otherwise. He is made indeed to learn a lesson out of a book, which tells him that he is a child of God, and the heir of a heavenly Kingdom; and he is bid to reverence this book as sacred. But this, he is compelled to conclude, must mean that the lesson has no manner of bearing on the affairs of this world, and is only designed to be laid by in some remote cellar of his mind, that it may serve him in stead when all things of higher value and more pressing interest are swept away. For the present he is unremittingly admonisht that his main business is to get a permanent footing here on earth, to appropriate as much as he can of the goods of this world, to lift himself up as high as he can in the eyes of his neighbours.

Such is the ordinary course of education even in this Christian land; and almost all the changes, almost all the improvements, as they have been deemed, which have been made in our systems of education since the beginning of this century, have only tended more and more to call out and inflame the worldly stimulants of action, more and more to draw the student out of the quiet garden of loving contemplation, into the throng and pressure of emulous contention.

Thus wofully does our mode of education, which in a Christian land ought to aim at convincing the heart and mind from the first both of sin and of righteousness, tend in all its stages, from the nursery up to the university, to confound the ideas of the two, setting up what is deemed a middle term between them as the object of aim and worship, but what in fact is the mere offspring of sin, masking itself in the garb of righteousness. For hell is ever striving to rise up into a likeness of heaven; but there are no steps or shadings off by which heaven can descend from its ethereal purity to the borders of hell. And then, when the youth, who has been thus trained, comes forth into the world, he finds the same deficiencies and the same confusion in the institutions and practices of society, which have already proved so delusive and pernicious to him. For civil society, being the creature of this world, and having its ground and its end in this world, inevitably regards its members as children of this world, and in all its dealings with them treats them mainly, if not absolutely, as such. Moreover its chief immediate purpose is much rather protection from evil, than the exercising of any positive influence for eliciting or promoting good. I speak not of what it ought to be,

according to the highest idea of the body politic, but of what it ever has been, and is. Even laws, which are the utterance of the moral voice of the State, confine themselves to prohibition and repression. They do not attempt to cultivate the fields of righteousness, but merely to erect a palisade and network against the inroads of crime, driving in new stakes, and weaving new meshes, in proportion as evil devises new snares and new modes of attack. Their language is, *Thou shalt not*, speaking to him who is inclined to violate them, and seldom enjoining anything good, because it belongs to them to be imperative; whereas good cannot be enforced; it being of the very essence of good to be free and spontaneous, not to spring from constraint and compulsion. On the other hand, while the very efforts which society makes for the sake of righteousness, are thus confined to that which is merely negative, he who walks abroad in the world, and listens to its voices, and mixes in its doings, finds a universal conspiracy, I might almost call it, in behalf of sin, against holiness and godliness. He finds the habits, the manners, the customs, the practices of men, all leagued in favour of this world, all combined to hold up the prizes of this world as the sole objects of desire and endeavour. He finds false notions of honour, false views of propriety, false estimates of interest: duty is left out of account: heaven is condemned to remain within the church-door. The whole language of conversation is infected with this taint; and it might fill a thoughtful man with sadness, if not with despondency, to observe how subtily it insinuates itself into the commonest remark on the conduct of others, to hear how people reason and jest and praise and blame, as

though it were utterly inconceivable that a man should act from any motive, except such as have respect to his own temporal advantage. Thus the evil tendencies of our nature are rooted and confirmed; and the vices which spring from them are perpetuated, and transmitted from generation to generation. Instead of checking and suppressing them, the customs of society rather foster and strengthen, and in a manner legalize them; so that they could not but spread more and more widely, and become ranker and more ineradicable, with the increase of civilization, unless the Comforter were ever unweariably pursuing His gracious work of convincing the world of sin and of righteousness.

We have seen in the last sermon, what great need there was, what great need there ever has been, and still is, that the Holy Spirit of God should come down from heaven, to convince the world of sin. We have seen how utterly impossible it was for this conviction to be wrought in the world, how impossible it is for such a conviction to be brought efficiently and sufficiently in any single heart, by any other power than that of the spirit of God. The remarks just made may assist us in perceiving that there was no less need of the help of the Spirit, to convince the world of righteousness; and moreover that there is still the same need of His help, in order that this conviction may be graven in deep and living characters on each individual soul. We need the help of the Comforter to do this, because no other power can; and because, unless we are indeed convinced of righteousness, as well as of sin, the work of the Spirit will be imperfect and fruitless. For why are we to be convinced of sin? why does the Holy Spirit vouchsafe

to work this conviction in us? Not in order that we may continue in sin; but in order that we may flee from it,—in order that, discerning how hateful it is, how terrible, how deadly, we may flee from it with fear and loathing, and seek shelter in the blessed abode of righteousness. But the natural man knows of no such abode: he knows of no righteousness, of nothing really deserving the name. As on the one hand he has no distinct and full conception of sin, so on the other hand has he none of righteousness. He has no notion of the blackness of the one, no notion of the white, saintly purity of the other: all morality with him is of a dull, misty grey: his virtues and vices run one into the other; and it is often hard to know them apart. As his conception of sin seldom goes beyond the outward acts, the vices and crimes which spring from it, and takes little count even of these, until they are full grown; so his righteousness also is for the most part made up of outward acts, and of forms and rites and ceremonies, a thing of shreds and patches, full of holes and darns.

The cause which makes man incapable of conceiving a true and perfect idea of righteousness, has come before us already. A muddy pool, a crackt and spotted mirror will not reflect a distinct and pure image. That which is exalted so far beyond the reach of our nature, cannot have place in any of our thoughts. Man cannot even frame such an idea as an object of intellectual contemplation: much less can he embody it as an object of love and worship for his heart. A slight glance at the chief facts presented by the history of the world may suffice to shew that this is so. For suppose the case had been otherwise,—suppose that man had been

able to form a distinct and lively idea of righteousness, —where should we look with the expectation of finding the personification of that idea? Surely we should look to the objects of religious worship, to the gods before whom men have bowed down. Surely we might reasonably imagine that the gods worshipt by each nation would express the most perfect idea it could form of righteousness. And what do we find? There is hardly a sin by which human nature has ever been degraded, but man in his blind madness has given it a throne in the hearts of his gods. As though he had retained a dim consciousness that he had been made in the image of God, he inverted the truth in such manner, that each nation made its gods in its own image, investing them with its own attributes, with its own weaknesses and passions and vices. Lust, and Fraud, and Hatred, and Envy, and Jealousy, and Bloodthirstiness were seated in huger dimensions among the inhabitants of heaven. These however, it may be objected, were the frenzies of rude, barbarous ages; and as each nation became more enlightened, it elevated and purified its conceptions of its deities. To a certain extent this is true. At the same time, in proportion as the idea of the Deity was refined and purified, it also lost its power, by losing its affinity to humanity, and fading away into an abstraction. Such is the God of Philosophy. Philosophy rejects the clue afforded by the declaration that man was made in the image of his Maker. Entirely indeed it cannot; for man cannot form a conception of any qualities, beyond those of which he finds the stamp in his own consciousness. But the qualities which Philosophy ascribes to its God, are mostly those which are the least peculiarly human,

those which man shares in no disproportionate degree with the rest of the creation, above all, power; to which it assigns certain attributes, mostly negations of the conditions of time and space. In its recoil from the gross anthropopathy of the vulgar notions, it falls into the vacuum of absolute apathy. Hence there is nothing in the God of Philosophy, any more than in the national and popular gods of the Heathens, that can convince the world of righteousness.

Poetry however, which culls the fairest flowers of human life, and brightens them still more with the glowing hues of the imagination,—has that no power to convince the world of righteousness? None. It is an ordinary remark, that, when anything like the delineation of a perfect character is attempted in poetry, it is vapid and lifelesss. For it loses all resemblance to human nature, and wanes away, like the God of Philosophy, into a skeleton clothed in shadowy abstractions. A tincture of evil would seem almost necessary to render men objects of sympathy. And this is the reason why the prince of philosophers excludes poets from his ideal republic; because the main sources of their interest lie in the contentious passions of men; and because, instead of convincing the word either of sin or of righteousness, they rather glorify many of men's vices, and draw their readers away from the contemplation of the philosophic idea (s).

Yet Philosophy itself has been utterly unable to convince the world of righteousness. Nay, it has been utterly unable to convince itself thereof. From the very first indeed, as soon as man began to make his moral nature an object of reflexion and examination, Philosophy endeavoured to lay hold on some idea of

righteousness, and to claim the homage of mankind for it; and almost contemporaneous with this attempt on the part of Philosophy was that of Sophistry to stick up some carnal notion in the room of the spiritual idea; which notion, as being nearer akin to man's carnal nature, has ever met with readier acceptance than the idea which approacht nigher to the truth. One of these false and idolatrous notions, which, as you will remember, was set up by some of the bolder sophists, and which the great Athenian philosopher laid on the rack of his searching dialectics, was, that *Might is Right.* This is the doctrine of righteousness which, one may suppose, would be proclaimed by a conclave of wild beasts, the lion's doctrine, and the tiger's. Yet, amid the ever-revolving cycle of errour, it has been promulgated anew of late years. As though Christ had never lived, as though the Holy Spirit had never come down to convince the world of righteousness, it has been again asserted in our days that Might is Right. Do we then need that the son of Sophroniscus should rise from his grave, to expose this mischievous fallacy over again? Surely he has exposed it thoroughly, not for his own age merely, but for ever. Surely, my friends, you, in this Christian land, in this seat of Christian learning, will none of you allow yourselves to be imposed on by so gross and glaring a delusion. This is indeed merely another expression of the same carnal mind, which would merge all the attributes of the Godhead in naked power. But we know that, though the strong wind rent the mountains, and brake in pieces the rocks, yet the Lord was not in the strong wind. Nor was He in the earthquake: nor was He in the fire. In what then was He? In the still small voice: and this is one of

its holy utterances,—*Right is Might.* As sure as God liveth, as sure as the Holy One of Israel is the Lord of Hosts, the Almighty, Right is Might, and ever was, and ever shall be so. Holiness is might: Meekness is might: Patience is might: Humility is might: Self-denial and Self-sacrifice is might: Faith is might: Love is might: every gift of the Spirit is might. The Cross was two pieces of dead wood; and a helpless, unresisting Man was nailed to it: yet it was mightier than the world, and triumpht, and will ever triumph over it. Heaven and earth shall pass away, but no pure, holy deed, or word, or thought. On the other hand might, that which the children of earth call so, the strong wind, the earthquake, the fire, perishes through its own violence, self-exhausted and self-consumed; as our age of the world has been allowed to witness in the most signal example. For many of us remember, and they who do not have heard from their fathers, how the mightiest man on earth, he who had girt himself with all might, except that of right, burst like a tempest-cloud, burnt himself out like a conflagration, and only left the scars of his ravages to mark where he had been. Who among you can look into an infant's face, and not see a power in it mightier than all the armies of Attila or Napoleon?

There is a kindred errour however, my young friends, by which many at your age have been fascinated and blinded, against which therefore I would fain warn you. Yours is the age at which the intellect takes the greatest strides, at which its growth is the rapidest. Your main business here is to cultivate it; and if you are diligent in availing yourselves of the means within your reach, you see its empire extending almost daily before you.

You are invited into a temple where the wise and bright-minded men of all ages and nations, the heroes in the world of thought, are seated around, uttering their sweetest and most potent words in your ears; and you are evermore reminded how Nature has revealed herself to them, how Fame has crowned them, how mankind have mounted by the marble steps of their writings from ignorance to knowledge, from weakness to power. Thus an aptness to prize intellectual energy as the supreme object of human endeavour is one of the chief temptations whereby you, especially the more vigorous among you, are beset. Moreover the whole scheme of education in this place attaches a high,—let me say, an inordinately high value,—to such power; and several of the nobler tendencies of youth, its spirit of enterprise, its disinterestedness, its idealism, conspire too readily therewith. Hence at your age men have ever been prone to regard intellectual eminence as the criterion of worth. Above all are they so prone in days like ours, when there is such a restless craving for novel excitement, and such a dearth of sound, stable, time-hallowed doctrines; so that the reverence, which of yore was paid to acknowledged truth, is now often at a loss for an object, unless it can find one in some individual teacher. You will be tempted to regard genius, or what you may deem to be such, as an excuse, if not a warrant, for all manner of moral aberrations. You will be tempted to believe that genius is a law to itself, and to transfer this proposition from the intellectual region, where alone it has any propriety, to the moral. In the intellectual world, it is true, the highest genius is a law to itself. But then bear in mind that it must be a law to itself; whereas this assertion is mostly brought forward with the view of maintaining

that genius is exempt from all law. As love is the fulfilling of the law, not by neglecting, but by fulfilling it,—by entering into it, and animating and pervading it, and infusing a living power into its forms, not by standing aloft, and looking down or trampling on it,—so is Genius the fulfilling of the laws of the intellectual world, discerning them by an involuntary, and almost unconscious intuition, and embodying them in some creation of its own. In the moral order of things on the other hand genius is a perilous eminence, as precipitous as it is lofty. Being mostly united to acuter sensibilities, it receives all impressions, evil as well as good, more vividly; and from a latent consciousness that it ought to penetrate to the core of things, it submits reluctantly to the restraint of conventional usages and establisht institutions. Yet its superiority, instead of emancipating it from moral obligation, increases its responsibility. In this, as in other things, much will be required from him to whom much is given. The receiver of ten talents has to bring in ten more, and then to rule over ten cities. When a man is endowed with such a portion, one of the fairest and most precious, of earth's riches, he is especially called upon to shew forth his thankfulness: for precious indeed it is, if rightly employed; whereas, if it be squandered, if it be misapplied and perverted, it sharpens our woe, and deepens our shame. The possessors of eminent intellectual gifts are the more bound to employ their gifts diligently and faithfully in the service of the Giver, letting the light which he has set up within them shine abroad for His glory, and for the enlightening of their brethren. At the same time it behoves them to exercise peculiar watchfulness, lest they enter into temptation, lest they fall into the snares by which their path is

surrounded, and which to them are still more dangerous than to others. Among the most miserable and abject of men, as numerous examples in the history of literature shew, have been those who, having a certain allotment of talents, betrayed the trust reposed in them, prostituted their faculties to the service of the world, became venal, unprincipled, reckless, and gradually wasted away, until they were a mere wreck in soul and mind,—till their hearts were burnt out, and they retained nothing but the dregs of their former understandings. Many of these had set out with no ignoble purpose, not a few with something of a generous ardour: only, having been taught to believe that they might worthily devote themselves to the pursuit of fame, they naturally and unresistingly became a prey to vanity, and were tainted more and more with its sordidness, its jealousies, its hypocrisies. At present, when new regions of thought are perpetually opening before you, you may fancy that so they will continue to open, and will ever fill you with fresh delight. You may deem that life cannot be spent more honorably or more happily, than in striving to circumnavigate the intellectual globe. But this is not so. Mere speculation after a time loses its charm: we feel that it is unsatisfying: we find out that there is something within us beside the machinery of thought, and that, unless that other portion of our nature be allowed to act freely, the machinery of thought itself rusts and gets into disorder. Nor can the mere intellect curb and subdue the senses, which will often run riot and cast it to the ground, maimed and shattered. When the heart is sound and healthy indeed, when the soul is turned Godward,—when our minds, built upon the rock of an undoubting faith, endeavour to discover the manifestations of Him in whom

they believe, according as He has chosen to manifest His will, whether in the outward world, or in mankind, in their nature or their destinies,—then such speculations will be a source of joy that will never fail, never lose its freshness. But only then. It is only the path of the righteous, whether it lies through thought or through action, that shines more and more unto the perfect day (T).

The time will not allow me to examine the other manifold ways in which Philosophy has proved her incompetence to convince the world of righteousness. Nor indeed can it be requisite to do more than remind you of that system, which has been brought forward under various forms, evermore shooting forth new heads, as soon as one has been cut off, from the earliest times down to the latest, and which not only avows this incompetence, but makes a boast of it, absolutely denying that there is such a thing as righteousness attainable, or even conceivable by man, denying that there is any such thing as right and wrong inherently and essentially so, denying that man can do anything or desire anything as right or wrong in itself, or from any other motive than his own personal pleasure or advantage. This philosophy, which has tried to complete and perpetuate the work of the Fall, and has set its hand and seal to the deed whereby we were cut off from God, declaring that there is nothing in man whereby he can hold communion with God, or even desire such communion,—for he who sought it upon selfish grounds would be self-doomed to utter isolation,—this philosophy, which thus opposes the work of Christ, and tells men that the act of self-sacrifice, whereunto Christ has called them, is a fantastical dream, and a sheer impossibility,—has been

taught, we know, even in this Christian land; it has been taught, alas, even in this University. There can hardly be a sadder proof of the antichristian spirit of the last century, than that this antichristian system of philosophy should have been proclaimed authoritatively in a University, where the great body of the teachers must not only be members, but ministers of the Church. Blessed be God however! there are signs which bode that ere long it will be wholly driven out from hence. Among the changes which have taken place here of late years,—where much has been changed for the better, and something, it may be, for the worse,—none has filled my heart with such satisfaction, none seems to hold out such an assurance of good to our students, as that which promises that this University will again become a school of sound, high-principled, Christian moral philosophy.

Nor can I discuss the characteristics of that system, of nobler origin and tendency, which did indeed attempt to do something in the way of convincing the world of righteousness, but which failed, as it could not avoid failing, for this among other reasons, that there was no true, living idea of righteousness made manifest to man, of which it might convince the world (U). Its righteousness was a righteousness of the understanding. Therefore was it a righteousness of pride. For there is an aptness in the understanding to look down upon all things, as tools and instruments wherewith it may deal at will, as empty shells the chief use of which is to embody and clothe its truths: nay, it can hardly refrain from assuming that the act of understanding implies a superiority to that which is understood. Therefore too was this righteousness a righteousness of insulation. For the understanding has no sympathy, no fellow-feeling

with other existences: it cares solely for the forms of things, or rather for its own forms, which it discerns in the mirror they present to it: the business of the understanding is to look far off; the further, the more pleasure it takes in what it sees: that which is near and familiar, it disregards: it is heartless and homeless. Therefore moreover was this righteousness a righteousness of lifeless abstractions, instead of living realities, cleaving to modes and words, rather than to principles, magnifying the formal in all things, to the disparagement of the essence and spirit. It was a self-righteousness, that is, no righteousness at all,—a righteousness in its own eyes, which can never be a righteousness in the eyes of God, —a righteousness in which the impure was to purify the impure, and the unjust to justify the unjust. And as it has been seen in all nations, and in the systems of all philosophers, that no human understanding, not even the etherial one of Plato, could discern the divine affinities in the affections, or set itself in harmony with them (v),—as the primary crack between the heart and the understanding, which ensued upon the usurpation of the latter, drawing man away to the love of knowledge as a power in himself, from the love of the Object of knowledge, has run through the whole human race, so that they have never reunited, except by the atonement of Christ,—thus did this philosophy shew its incapacity to convince the world of righteousness, by giving up the best parts of our nature as irretrievable into the hands of the enemy, throwing wife and children and brothers and sisters and friends, and the whole world, overboard, for the sake of preserving its own worthless self to float in desolate self-complacency on a plank in the Dead Sea.

Hence we perceive what need there was that the Spirit of God should undertake the task of convincing the world of righteousness. For no other power could. Philosophy could not: Poetry could not: Religion, in the corrupt forms in which it prevailed among the Heathens, could not: the aspect of life could not. They could not yield man the spectacle of Righteousness as a living, active reality, nor even as an idea for contemplation. Meanwhile the Law, sounding with its naked *Thou shalt not*, and knocking at the ears of those who were living in daily commission of the acts it forbad, was convincing the world of unrighteousness. This however was not enough to fulfill the merciful purpose of God. *The righteous God loveth righteousness.* He loves to behold His own image in His creatures. He made this earth to be the abode of Righteousness; and He was mercifully pleased to decree that it should not be given up to Sin, but that Righteousness should dwell upon it, Righteousness in its highest perfection, even His own Righteousness, pure and holy and without spot. Therefore this was the second work of the Comforter. As He came to convince the world of sin, because no other power could, so did He come to convince the world of righteousness, because this too was a work which He alone could accomplish.

When the Comforter is come, He will convince the world of righteousness. The sin, of which the Comforter was to convince the world, was the sin of want of faith, of not believing in Christ. Accordingly He was to convince the world of its own sin. Was He also to convince the world of its own righteousness? That could not be. Where sin is, righteousness is not, at least no true, pure, genuine righteousness; and the Comforter can only con-

vince of the truth. As the sin of the world was its want of faith, so on the other hand righteousness can only come to it through faith; and the reason why the world from the beginning has been so barren of righteousness is no other than this, that it has not been animated by a strong, living principle of faith. Want of faith, we have seen, is the great sin of the world, and the one prime source and fountain-head of all other sins. This is the cankerworm, which has been gnawing at the heart of the world, ever since our first parents gave ear to the voice of the Tempter, beguiling them to withdraw their faith from the word of God, and to place it in the deceitful shows of the senses: and hence it is, by reason of our want of faith, by reason of this cankerworm gnawing at our heart, that all our blossoms have been so pale and blighted, and all our leaves so shriveled. We have seldom strength to produce what is fair in itself, much less what shall be vigorous enough to resist the blasts of temptation. In every age of the world, under all the forms of social life, and all the gradations of culture, this has been the great sin of mankind. It was so before the coming of Christ. Mankind did not believe in God. They did not believe in His power and wisdom as set forth in the visible works of the Creation. When the heavens declared His glory, men turned a deaf ear to their tale. Although the firmament shewed His handiwork, they could not see the finger of God there. Nor would man believe in the image of God, in which he himself was made. He would not believe in the oracles of God, when his conscience uttered them within him. He had so disfigured that image, and had confounded those oracles with so many discordant sounds, that he was utterly unable to separate the true from the false, and to recognise each as that

which it was. And when the Son of God came upon earth with His fan in His hand to do this work for man, to declare the truth in its purity, and to manifest the perfect Image of God, still the world would not believe in Him. Still the world cried, *This is not God... this is not our God... this is not such a God as we have fashioned for ourselves, of gold and jewels, of lightning and thunder, of lust and blood. This God has none of the spirit of a god. He is so meek, so gentle, so patient, so humble, so mild, so forgiving, so merciful... there is not a great man upon earth who would not be ashamed to be like Him.* This was the sin of the world, when Christ was walking upon earth. They would not believe in Him. They would not believe that He was the Incarnate Son of God. They would not believe that the Wisdom and the Love of God had become Flesh in Him. They would not believe that the Maker of the Universe would appear in the form of a Servant. They would not believe that the Lord of all Truth and Holiness would shed His blood for the sins of mankind. So utterly estranged were they from the idea of righteousness, that, when the Sun of Righteousness was shewing forth His glory in the midst of them, they knew Him not, but denied and blasphemed Him, imputing His divine acts to the powers of evil. They listened to the corrupt imagination of their own hearts, which had framed an image of God so totally different from the true Image made manifest in the life of Christ; and obstinately refusing to believe in Him, they plunged into the nethermost chasm of crime, and crucified the Lord, in whom they would not believe.

And as want of faith was the sin of the world before the coming of Christ, a sin the parent of all other sins,

and undermining the very desire, defacing the very conception of righteousness,—as it was the sin of the world during the life of Christ, consummating itself in the attempt to destroy the great Object of Faith, to the end that it might wallow undisturbed in all manner of falsehood, in the falsehoods of sense and selfishness, in the falsehoods of the passions and appetites, in the falsehoods of cupidity and ambition, in the falsehoods of superstition and idolatry, in the falsehoods of hypocrisy and formal observances, —so has want of faith still been the sin of the world ever since Christ went up into heaven. Still the world has not believed in Christ: still at this day it does not, will not believe in Him. Still at this day this is the great sin of mankind: and by reason of this sin all their other sins abide with them, and cleave to them, and cannot be driven out of them. And what shall we say of ourselves, brethren? Is this our sin, or no? Can we assert that we are altogether free from it? that we do indeed believe in Christ? No human judge can pronounce. But there is One who can, even He who reads the heart. He knows whether we believe in Christ, or no. To man the only evidence is, do we live by that faith? He who really believes in Christ must needs live in that faith, and by that faith; and therefore he will not live in the service of sin, but in the service of righteousness.

Here a question arises, how comes it that so large a part of the Christian world are still lying in the bondage of unbelief? in the bondage of that unbelief which makes them the slaves of sin? How comes it that the world does not burst the chains of the bondage, and clothe itself with the wings of faith, and mount through the pure region of righteousness, rejoicing in its freedom, to the foot of that throne where Christ is sitting at the

right hand of God? How comes it,—may I not ask brethren,—how comes it that, even among us who have been baptized into the name of Christ,—among us who meet together week after week and day after day to worship the Father in His house,—among us who have so often been called to have our souls refresht and strengthened by his blessed Body and Blood,—how comes it that even among us there are so many, who . . . start not at the word . . . yes, start, ye to whom it may apply! and O that your hearts would indeed start once for all out of their fleshy sockets! . . . how comes it that even among us there are so many, who do not believe in Christ, who have no real, living, practical faith in Him,—so many therefore, who are still steept in their sins, who are still floundering helplessly about in the midst of their sins, even as though Christ had never come to redeem them? The reason of all this is, that the world,—that we,—have turned away from the Comforter, when He has come to convince us of the sin of not believing in Christ. Our belief in Christ, such as it is, has not been wrought in us by the Spirit of God. We believe in Christ, because our parents taught us to believe in Him, because it is our national faith, because we have been bred up in it from our childhood, because our understandings have been persuaded of His divine power by the wonderful miracles which He wrought. But what is the value of such faith, if it be no more than this? Will it take away our sins? will it clothe us in the armour of righteousness? This is a question we can easily answer, at least if it be put to us in another shape. Does it take away our sins? does it soften and fertilize our hearts, so that they bring forth the fruits of righteous-

ness? Surely they who are conscious of having nothing beyond this traditional, conventional, historical faith, must answer, *No;* no more than the water in a bucket will refresh the whole country when parcht with a long drouth. The water which is to refresh a land parcht with drouth, must come from above. The faith which is to refresh and renew a soul dry and parcht through a long continuance in sin, must come from above also. Until we have been convinced of the sin of unbelief by the Spirit, we shall never know the hallowing power of faith. Until we are convinced of sin, for not believing in Christ, we cannot be convinced of righteousness, because Christ is gone to the Father.

As the sin, of which the Comforter came to convince the world, is of a totally different kind from everything that the world calls sin,—as it is a sin which the world, so long as it was left to itself, never dreamt of as such, nor does any heart, left to itself, so regard it,—while yet it is the one great all-in-all of sin, the sin by which men are cut off and utterly estranged from God, the sin through which they grow downward toward hell, instead of growing upward toward heaven,—so on the other hand is the righteousness, of which the Comforter came to convince the world, totally different in kind from everything that the world accounts righteousness,—a righteousness such as the world in the highest raptures of its imagination never dreamt of, a righteousness moreover by which the effect of sin is done away, and man, hitherto cut off and estranged from God, is reunited and set at one with Him. *The Comforter will convince the world of righteousness,* our Lord says, *because I go to the Father, and ye see Me no more.* In these words we perceive what is the righteousness, of which the Comforter came to convince the

world. Not of its own righteousness: one might as fitly convince a cavern at midnight of light. The Comforter is the Spirit of Truth, and can only convince of the truth. But the world's righteousness is a lie, hollow as a whited sepulcre, tawdry as a puppet in a show. Different opinions have been maintained on the question of whose righteousness the Comforter was to convince the world (w); but to my own mind the words which follow seem to settle the point: *He will convince the world of righteousness, because I go to the Father.* Of whose righteousness? Not of the world's assuredly. Christ's going to the Father could no way be a proof of the righteousness of the world. On the contrary it was the fullest, completest, most damnatory of all proofs of the world's unrighteousness and iniquity. It was the proof, that Him, whom the world condemned, God justified,—that the Stone, which the builders rejected, God made the Headstone of the corner, —that Him, whom the world had lifted up on high on a cross of shame, God lifted up on high to a throne of Glory in the heavens,—that Him, whom the world cast out, nailing Him between two thieves, God took to Himself, and set Him in the heavenly places far above all principality and power,—yea, took Him up into Himself into the Unity of His Eternal Godhead, between Himself and His Holy Spirit. Never was the righteousness of the world so confounded and set at nought, as when Christ went to the Father, when He, to whom Barabbas was preferred, was thus shewn to be the beloved Son and the perfect Image of the Allholy, Allrighteous God.

But while Christ's going to the Father was a proof of the unrighteousness and desperate wickedness of the world, it was also a proof of righteousness, namely of His own pure and perfect and spotless righteousness. It was

a proof that He was the Holy One who could not see corruption. It was a proof that He could not possibly be holden by death, any more than it would be possible to hold the sun by a chain of darkness; and therefore that, as Death, the ghastly shadow which ever follows inseparably at the heels of Sin, fled from His presence, He must needs be also without sin. It was a proof that, while the world *desired a murderer to be granted to them*, He whom they *denied* was *the Holy One and the Just*. The effect of sin from the beginning, the effect which it always had wrought and always must work, was to cut man off from God, to throw a great gulf between man and God, which no man, continuing in the weakness and under the bondage of sin, can ever pass over. It had made man blind to the sight of God, and deaf to the voice of God. It had driven him out from the garden of Eden, that is, from the presence of God: for none but the pure in heart can see God: none but the righteous can dwell with God. Therefore, when Christ went to His Father, when He was taken up into heaven to live in the bosom of God, this of itself was a proof that He, who was thus exalted, must have fulfilled all righteousness; that His righteousness was not like the righteousness of men, speckled and spotted, and covered with scratches and rents, like a sheet of old blotting-paper but pure, and without stain or spot. This then was the righteousness, of which the Comforter came to convince the world, the righteousness of Him in whom the world would not believe, of Him whom the world had crucified. Pilate had found no fault in Him: yet Pilate had delivered Him up to be crucified. The Jews had been unable to charge Him with any fault: yet the Jews had crucified Him. They saw nothing but the hideous mists and phantoms

of their own passions, of their own envy and hatred and malice; they clothed Jesus in the dark hues of those passions; and then they nailed Him to the cross. Not knowing what righteousness was, they could not recognise it when it came and stood in a visible form before them. Loving unrighteousness rather than righteousness, they tried to quench the light of righteousness, and could not find rest until they trusted they had built up a thick firmament of darkness around them, and extinguisht the heavenly ray which God had sent through the darkness to scatter it.

Hence, because the world thus obstinately refused to believe in the righteousness of Christ, was it needful that the Comforter should come to convince the world thereof; so that He might *be declared with power to be the Son of God, according to the Spirit of Holiness,* which was thus manifested to be in Him, *by His resurrection from the dead;* and that this declaration might be made known *to all nations,* to bring them *to the obedience of faith in His name.* Here however the same question crosses us, which crost us at the end of the last sermon: how could He, who came to convince the world of the righteousness of Christ, be rightly called the Comforter, at least with reference to this portion of His work? At other times, when exercising His power for other purposes, He might shew Himself to be a Comforter. But what comfort could there be in His convincing the world of that, which was the sure judicial proof of the unutterable crime it had been guilty of? At first thought it would seem as if the conviction of Christ's righteousness could only bring shame and confusion on those by whom He was crucified. And even to us,—although we were not present in the body at His crucifixion, and so far were

not guilty of it,—although we did not lift up our voices and join in the murderous cry of the Jews,—still, if the righteousness of Christ were nothing more than His own righteousness, the contemplation of such a perfect pattern of all that is excellent and pure and holy would rather seem fitted to cast us down in utter hopelessness, than to comfort us, at least at the moment when the conviction of our own exceeding sinfulness has just been brought home in full force to our souls. It might rather tempt us to exclaim with Peter, *Depart from us; for we are sinful men, O Lord.* Nevertheless, as our Lord tells us, it is indeed the Comforter,—nor is the name used here without its appropriate force,—who convinces us of the righteousness of Christ. For why? Christ's righteousness is also our righteousness, if we will cast away the sin of not believing in Him, and receive His righteousness as our own by faith. He is *the Lord our Righteousness.* He did not come down to earth to lead a holy and righteous life for His own sake. He was all Holiness and all Righteousness from the beginning, yea, from all eternity, dwelling in the bosom of the Father, full of grace and truth. But He came down to earth to lead a holy and righteous life for our sakes, in order that we might become sharers in His Righteousness, and that so He might raise us along with Himself to His Father and ours. It was for us that He was born: for us He went about doing good patiently and unweariedly in spite of hatred and scorn and persecution: for us He bore all the hardships and crosses of life: it was for us that He bowed His allholy neck, and entered through the gates of time and space into the form of weak and frail humanity: for us He submitted to be tempted: for us He overcame sin: for us He allowed the shadow of death to flit over his

eternal spirit: for us He burst the bonds of death, and rose again from the grave, for our justification, for our righteousness, that we might believe in Him, and might become righteous thereby: it was for us too that He went up openly to His Father, and sent His Holy Spirit to convince us of His righteousness: for us also does He ever sit, the Sun of Righteousness, in the heavens. When the sun rises to convince the world of light, he does not keep his light to himself: he does not journey through the sky merely to convince the world that he himself is light. He sheds his light abroad on all that will unfold themselves to receive it: he pours it into them, that they may have it in themselves, and manifest it to each other, and behold it in each other. So too does the Sun of Righteousness. His Righteousness spreads from the east to the west: it fills the heavens, and covers the earth. On all who will open their hearts to receive it, He sheds it. For their sakes He gained it; and He pours it out abundantly upon them.

Therefore is the Spirit, who convinces the world of the righteousness of Christ, most truly called the Comforter. In convincing us of sin, we saw, He convinces us that we are dead in trespasses and sins,—dead, so that we lie in them as in a grave, utterly unable to raise ourselves out of them,—so that our souls, were they left to themselves, would rot and crumble and fall to pieces. Hence this conviction, if it stood alone, would be full of sorrow and dismay. If the Spirit merely convinced us of our sinful acts, of our vices, of our crimes, He would not be the Comforter. For they have so coiled round every part of our being, and mixt themselves up with our very heart's blood, that we cannot shake them, or strip them, or even flay them off. But in convincing us that our prime sin,

the root and spring of all our sins, is want of faith, He lets in a gleam of light; He enables us to perceive an outlet; He kindles a hope in us that, if we can but believe, the sinfulness of our nature may be subdued. We are no longer doomed to a vain struggle between a conscience muttering more and more faintly, *Sin not*, and a carnal heart shouting more and more imperiously, *I will sin*. We are taught that there is One who will help us through this struggle, if we will but believe in Him, even the Onlybegotten Son of God, who dwelt upon earth for the very purpose of breathing a new life of faith into us, of setting a living Object of faith before us; so that in every need and peril, whithersoever the chances of the world may waft us, we shall see God, not afar off in the heavens, in the clouds of speculation, or the dim twilight of tradition, but close by our side, as our Example, our Guide, our Friend, our Brother, our Saviour and Redeemer; that we shall know God, not merely as a Lawgiver, commanding us to overcome sin,but as a Pattern shewing us that it can be overcome, and how, and as a mighty Helper ever ready to enable us to overcome it. In like manner, if the conviction of righteousness which the Spirit works in us were merely the conviction of God's righteousness, or of Christ's, we could only fall to the ground with awestruck, palsied hearts: we could no more venture to look upon Christ, than the naked eye can look upon the sun. But when we are thoroughly convinced that Christ's righteousness is our righteousness, the righteousness which He purposes to bestow upon mankind,—that He came to fulfill all righteousness, not for His own sake, but for ours, in order that He might give us all that we lack out of His exceeding abundance,—then indeed a bright ray of joy and comfort darts through the heart, startling the frostbound

waters out of their yearlong sleep. Then the soul, which before was as a wilderness and a solitary place, solitary, because God was far from it,—yea, the barren desert of the heart rejoices and blossoms like the rose. All its hidden powers, all its supprest feelings, so long smothered by the unresisted blasts of the world, unfold like the roseleaves before the Sun of Righteousness; and each and all are filled and transpierced with His gladdening, beautifying light.

In order however that this may be fulfilled in us, the conviction of Christ's righteousness must indeed be wrought in us by the Spirit of God. We must be thoroughly convinced that He is *our Righteousness*, our only Righteousness. It is not enough to believe that He was a very good and holy man. We believe that many men have been good and holy, that Noah was so, that Abraham was so, that Joseph was so, that St John was so, that St Paul was so. But their righteousness is of no avail to us: it cannot help us out of our sins. Therefore our conviction of Christ's righteousness must be of a wholly different kind from our belief in the righteousness of any other man. On the other hand it must be of a different kind from our conviction of the righteousness or justice of God: for this, coming upon the conviction of our sins, would merely affix the deathwarrant to the condemnation which our conscience pronounces against us. Whereas the belief in the righteousness of Christ is the means by which we are to be raised out of our sins, and to receive justification in the sight of God. Hence these two works of the Comforter, the conviction of our own sins, and the conviction of Christ's righteousness, go one along with the other, and cannot be divorced or parted, neither being accomplishable without the other. For it is by the con-

trast of Christ's righteousness that we are enabled most clearly to discern our own all-pervading sinfulness; and it is by the conviction of our own sinfulness that we are brought to recognise the divine perfection, and our own need, of the righteousness of Christ. In some souls one work may seem to be prior, in others the other. According as we turn our eyes, the light may seem to rush upon the darkness, or the darkness to fly before the light; while the two operations are in fact coinstantaneous. But whichever conviction may have been, or have come forward into consciousness as the earliest in any particular case, each must be continually enlivening and strengthening the other. There are those who are sinking like Luther under a crushing sense of sin, before the assurance of the forgiveness obtained by the righteousness of Christ dawns upon them. There are those to whom Christ will manifest Himself in the first instance, as He did to St Paul, in His heavenly glory. But in either case, where the work is the work of the Comforter, the second conviction will follow close upon the first. The conviction of sin will be followed by the conviction of the forgiveness which our Allrighteous Saviour has procured for us; which latter conviction alone turns the former into a wholesome discipline of humility: and when Christ vouchsafes to arouse us by manifesting Himself in His glory, it is still as He whom we have *persecuted* by our sins. The conviction of Christ's righteousness will ever be one of the chief means employed by the Comforter to bring us to a conviction of our sinfulness; while on the other hand it is absolutely necessary that we should be brought to this conviction of our sinfulness, before we can discern our need of a righteousness, which is not our own, but is to descend upon us

from above. So long as a man is not convinced of sin, of his own sinfulness, irremediable by any efforts of his own,—so long as he is not convinced that he has no real righteousness in himself, that he is not what he ought to be, nay, that he is totally unlike what he ought to be, —so long as he is content to live the common, amphibious, half and half life of the world, which is neither one thing nor the other, a miserable border-land between good and evil,—so long as he goes on staggering to and fro between opposite sins, neither hot nor cold, believing with his lips, and unbelieving in his heart, doing right for the sake of the world, wearing the garb of outward decency and a self-satisfied honesty or honorableness,—so long he can never be really convinced of the righteousness of Christ. We must feel that without Him we can do nothing; that through our sins we have cast ourselves out from the presence of God; and that of ourselves we can no more return into His presence, than we can fly up and bathe in the fountains of light which are ever welling from the heart of the sun: we must feel that the Law is placed, like the flaming sword at the East of the Garden of Eden, *turning every way*, writing its sentence of condemnation against every deed and word that issues from the heart of man, and thus *keeping the way of the Tree of Life:* we must feel that we neither have nor can have any righteousness of ourselves to justify ourselves: then alone shall we be brought to yearn for, then alone shall we indeed be convinced by the Comforter of the righteousness of Christ.

And how are we to become partakers of that righteousness? Christ is ready, is desirous to bestow it upon all; but how are we to receive it? Even as we receive every other heavenly gift, by faith. *The Comforter* shall

convince the world of righteousness, says our Lord, *because I go to the Father, and ye see Me no more.* In that He went to the Father, He gave the most certain demonstration of His righteousness. In that we see Him no more, He renders it easier for us to make His righteousness ours. Were He still living upon earth, were He walking about before our eyes, it would not be so. It was not so with His brethren: they did not believe in Him. It was not so with His chosen apostles: so long as He continued present with them in the body, they did not receive Him into their souls; they did not put on His righteousness. Therefore was it expedient for them, as we have already seen, that He should go away. For, so long as He continued with them, they lived by sight, rather than by faith; and sight disturbs faith, and shakes it, and weakens it. Sight, as belonging to the world of sense, partakes its frailties and imperfections. To put forth all its power, faith must be purely and wholly faith. It is so even with the human objects of our faith and love. So long as they continue in the flesh, our faith in them, our love for them is imperfect. The infirmities of the flesh cleave to it. Their corruption must put on incorruption,—they must be transfigured by death,—they must pass away from this world of sight,—we must see them no more:—then may our faith and love toward them become pure and holy and heavenly and imperishable. When our love springs from the root of faith, then alone may it hope to blossom through eternity. In like manner, when our righteousness springs from the root of faith, then will it flourish in the courts of the temple of God. For what is our righteousness, when it comes to us through faith? It is not ours, but Christ's: and everything that is Christ's *is* wellpleasing in the eyes of God. By faith we pass

out of this world of sense. By faith we put off our carnal nature, and put on a new spiritual nature, through which we shall not be found naked. By faith we receive the power to cast away our sins, and to live a life of holiness and love. Through faith, giving ear to the voice of the Comforter, the evil spirit is driven out of us, as he was driven by the harp of David out of Saul. Through faith we are lifted out of ourselves. Through faith we cease to be specks of foam, dasht along the furrows of the homeless wave. Through faith we become members of the everlasting body of Christ; the Spirit of Christ passes into us; and thus in the fulness of time we too shall go with Him to His Father.

SERMON IV.

THE CONVICTION OF JUDGEMENT.

JOHN XVI. 8, 11.

When the Comforter is come, He will convince the world of Sin, and of Righteousness, and of Judgement; of Judgement, because the Prince of this world is judged.

WE have considered the first two parts of the threefold work of the Comforter,—the conviction of sin, which He was to produce in a world lying blindly and recklessly in sin,—and the conviction of righteousness, which He was to awaken by opening the eyes of that world to behold the righteousness of the Lord it had crucified,—the conviction of the world's sin, and of Christ's righteousness. These two facts, we have seen, as wrought in the world, are essentially coincident; the conviction of sin being the instantaneous result from the manifestation of the righteousness of Christ, even as the rising of the light manifests the darkness. Were there no darkness, the light would only manifest itself: but, as the world, at the time when the Comforter was first sent to bring it to the knowledge of the truth, was lying wholly under thick darkness, the effect which the dawning light of the Sun of Righteousness was to produce upon it, could not be other in the first instance than the conviction of the darkness under which it was lying. It was to be convinced of sin, of the sinful-

ness which ran through all its thoughts and feelings, and with which the very notions it had framed of anything approaching to righteousness were tainted, before it could adequately understand the beauty and the glory of that perfect righteousness which the Son of God had manifested upon earth. In these days on the other hand, when we are brought into the Church of Christ in our infancy,—when the name of Jesus is one of the first words the child is taught to utter,—when our earliest lessons of obedience and patience and meekness and purity and mercy and love are taken from the story of His life,—when we are bred up in the constant habit of joining the congregation of our brethren to offer up our prayers to God as His children, reconciled to Him through the righteousness of His Onlybegotten Son,—when, whithersoever we go, we find the name of Christ written on every ancient institution, and the house of God and of His Christ rising out of every town and every hamlet, to bear our hearts "Above the smoke and stir of this dim spot, Which men call earth,"—now, when, if we cast our eyes over the map of the earth, we see at once that Christ is the recognised Lord of every nation eminent in knowledge and in power,—it might be supposed that the first impression which would be graven on every youthful heart, would be the image of Christ, of the Lord its Righteousness; and that so, by degrees, as its consciousness became livelier and more distinct, it would be taught by the contrast of this glorious image to feel its own unworthiness and sinfulness. Nor do I doubt that there are many, the growth of whose spiritual life does in fact proceed in this calmer, more orderly manner,—many, especially in that sex which is less exposed to the assault of the world's tumultuous temptations, who are led by the Spirit of God

from grace to grace, even as a child is led by its mother, and who are only allowed to fall, as a child falls, lightly, hurting itself but little, just enough to serve for a warning, and soon lifted up again. I doubt not that there are many children of godly parents, on whose soul the conviction of Christ's righteousness is stampt early, becoming more and more distinct and bright as they advance in years, and gradually impressing them with the conviction of their own sinfulness. Only, until it has done this, until we are indeed convinced of sin, our conviction of Christ's righteousness can never be what it ought to be. We cannot feel its divine, exclusive perfection. We cannot feel how totally different it is from the righteousness of all the other children of men,—how opposite in its principles and aims to that virtue which the natural man, when highly gifted and favorably circumstanced, will sometimes admire and seek after,—how immeasurably superior to what has ever been found even in the holiest of His saints. Nor, until we are convinced of sin, can we feel our own need of being justified by the righteousness of Christ. We cannot understand what is most excellent and wonderful in it, that it was not earned for Himself, but for us, in order that He might have wherewith to clothe a race shivering and pining in the nakedness of their sins. Hence we shall merely endeavour to imitate it, as we might imitate the actions of any other great and good man, as something lying within our reach, attainable by our own efforts. We shall not seek it as a gift, as something that we cannot possess except through the bountiful mercy of its sole Possessor. We shall not fall down in humble and contrite prayer, yearning to have our hearts and souls renewed and strengthened, as alone they can be, by a participation in His Spirit.

But though there may be examples in which a Christian life is undisturbed by violent shocks, and rises to its maturity without going through any convulsive crisis,—though it may now and then flow onward, fed and increast, like a river, by the whole country it has to pass through, and never compelled to burst its way among the rocks of a rapid, or to plunge down at once into a different level,—and though the number of such examples would doubtless be greatly enlarged, if a higher spirit of sanctity were to spread through our domestic life, and to animate our domestic education, and if at our schools and universities it were borne more steadily in mind that the main business of Christian education is to train up the children of God for their inheritance in the Kingdom of Heaven,—yet, according to the present course of the world, and the present constitution and character of society, such persons at the utmost cannot amount to more than a very small minority. Most of you will bear me witness that in the great majority of cases the world still rushes with overwhelming force upon the soul, and sweeps it away out of its baptismal purity, and dashes it to and fro with the swelling of its riotous waves. Most of you will be ready to confess that the righteousness of Christ has not shone with a never-waning, ever-waxing light upon your souls from your childhood upward,—that it has often been hid from you by the mists and vapours of the earth,—that it had no place in the mimic heaven, which you patcht up for yourselves out of the blossoms and jewels and spangles of this world, and beneath which you lulled yourselves to sleep with sweet songs of your own graces and virtues. Nay, are there not those amongst you, who, if you were to lay bare your hearts, would have to avow that you

have turned wilfully away from Christ and his righteousness,—that you have driven the thought of it out of your minds,—that you have closed your ears against Him, when He has called upon you to acknowledge your want of it, and to receive a full supply for that and every other want from Him? Are there not those who have shrunk away from Him into some of the dark caverns of sin, lest His light should dazzle and blind, lest His voice should trouble and scare them? Many of you, I feel assured, would be constrained to acknowledge that there have been long periods of your life, during which you have never seen, never contemplated, never meditated upon the righteousness of Christ,—during which you have thought of no other righteousness, have cared for no other righteousness, have aimed at no other righteousness, than that which is fair and grand in the eyes of the world. And how does the case stand now, brethren? Do you indeed all discern the righteousness of Christ in its heavenly perfection and beatific glory? Do you look up to it, and gaze upon it with every eye of your heart and soul and mind, and strive after it, strive to make it yours, with all your strength, with the strength of unceasing watchfulness against temptation, with the strength of a resolute resistance to evil, with the strength of a patient perseverance in welldoing, with the strength of humble, penitent, earnest, unwearable prayer? Is this the one great object of your desires and aspirations and endeavours, the beacon that draws and guides you onward, and the tent that shelters and protects you? Are you longing, seeking, striving to fly for refuge from the sins of the world beneath the righteousness of Christ? Are you indeed hungering and thirsting after this righteousness? Or have you bowed down your

souls to the world, and given up your hearts to its service? with no higher ambition, than to snatch all you can of the largess which the world is ever and anon flinging abroad among the crowd of her slaves, in order to cheer and kindle them up for a moment, and to keep them from fainting and flagging? Is this your highest aim, to look well in the eyes of the world, to gain worldly power, worldly riches, worldly distinction, worldly honour, worldly esteem, worldly righteousness? Surely, brethren, if this be our case, if this be the case with any of us,—and may we not reasonably fear that it is the case with far too many? let us each ask whether it be with ourselves;—for, if it be, we must need to be convinced of judgement; we must grievously need a living conviction that the Prince of this world has been judged.

This is the third great work of the Comforter; who, according to our Lord's declaration, was not only to convince the world of sin and of righteousness, but also of judgement. We have seen in the former sermons, how absolutely necessary it was, that, if the world was indeed to be convinced of sin and of righteousness, the Holy Spirit of God should vouchsafe to undertake the work of bringing the world to that conviction. We have seen how utterly inefficient all other powers are to engrave this conviction on the heart of the world; how every other attempt so to engrave it was like carving characters in the sand, which the next wave of temptation covered and effaced; how it was requisite that the world should have a new heart and a new spirit, even the Spirit of God, working in it, before it could embrace and retain a conviction so alien to its nature. Nor was the difficulty of convincing the world of judgement less: nor was there less need that the Spirit of God should graciously under-

take the work of producing this conviction. For by no other power than that of the Spirit of God could it be wrought; yet, unless it were wrought, the work of the Comforter would be incomplete. In vain would He convince the world of sin; in vain would He convince the world of righteousness; unless He perfected His work by convincing the world of judgement.

It is by the light of the Sun of Righteousness, we have found, that the Comforter convinces the world of sin. Some souls may be the most strongly imprest in the first instance by the beauty and glory of the righteousness manifested in the life of Christ, and may only be awakened by degrees to the consciousness of their own want of everything akin thereto. Others, a far greater number,—especially among those who are sent out from the quiet shelter of their homes to fight the world upon its own ground,—become immerst in such thick darkness, darkness like that which spread over the land of Egypt, darkness which may be felt,—they become so bound by the heavy chains of a morbid and turbid sleep,—that the first sound which strikes their consciences, when they are startled out of that sleep, is the clanking of their chains,—the first sensation they are distinctly aware of is the weight of the darkness pressing stiflingly upon them. Now, whichever the order of succession may be, if the conviction wrought in us be the work of the Comforter, the same effect, which took place in the natural world, when the Creative Word poured light through the dark and formless void, took place also, and still takes place, in the moral world, when the same Word pours His light through it. The Spirit of God divides the light from the darkness, and calls the light Righteousness; and the darkness He calls Sin. But is

this all? Is He content with merely dividing them, with merely giving them their names, and leaving them to stand arrayed over against each other? Is He so weak, that He can do no more than this? or so indifferent, that He will not do more? Is the light content with dividing itself from the darkness? Does it allow the darkness to lift up its head against it? Does it not utterly scatter the darkness, and drive it away before its face? They who are hidden from the light by the thick impermeable mass of the earth, will still be in darkness: but whithersoever the light comes, thence the darkness flies. And must it not be so likewise, when the Son of God sends His Spirit from heaven, to shew forth the light of His righteousness, and to convince the world of the darkness of its sin? Assuredly it must. The manifestation of Christ's righteousness is not merely in order to reveal the sin of the world, but in order to scatter and confound it and drive it away. When He came forth from the bosom of the Father, to war against Sin, He did not come to the end that the victory should be doubtful: He did not come to share the empire of the world with Satan. He came to overthrow Satan; yea, and He did overthrow Him. He came to cast out sin; yea, and He did cast it out. From His own humanity He cast it out, and waved His sword of light before it, whenever it dared approach Him: and hereby He gave a pledge, that it shall be cast out from the souls of all His saints, of all who shall become partakers of His blessed and glorious redemption.

This is the great truth, of which the Comforter came to convince the world, when He came to convince it of judgement: and this again is a truth of which no other power can convince it. Or is there any power that can?

The word Judgement naturally reminds us of that power by which the rulers of states in all ages have endeavoured to convince the people thereof. Law is the voice whereby the wisdom of those who are set in authority over nations has tried from the beginning to convince mankind of judgement. It is a solemn voice, direct, imperative, oracular, mighty among the voices of the earth, girt with majesty and with terrour, speaking like thunder, and executing its sentence like lightning. The wisdom of nations is employed in devising and enacting laws: the wisdom of nations is employed in administering and enforcing them: the power of nations is pledged to carry them into execution: and fearful are the weapons which that power has to wield, dungeons, chains, exile from the land of our fathers, the severance of every tie that renders life precious or pleasant, death. Such is the plan which man takes to convince his fellows of judgement: and how vain is it! Against how small a portion of the brood of sin can Law even utter judgement! Only against gross overt acts of sin; against such acts as break the public peace, or seriously injure the wellbeing of others. So far therefore as Law goes, there are vast multitudes of sins, against which no sentence even of reprobation is denounced; how vast, you will better conceive, if you reflect how much of your own past lives has been sinful, yet how seldom, if ever, you have done anything of which the law could have had cognisance. Moreover, even among those sins which Law forbids, how few comparatively are the acts against which judgement takes effect! The act must be outrageous; the evidence of its commission must be clear, satisfactory, unimpeachable, without flaw or loophole. The carelessness and *apathy of* those against whom the offense is committed,

their shrinking from appearing in the character of prosecutors and calling down wrath upon their brethren,—the skill and subtilty of advocates,—the mildness of judges, bound by their very office to give the accused the benefit of the slightest doubt, the faintest presumption,—the natural sympathy which man feels with suffering, even where it is the consequence of guilt, and which, in an effeminate age, when men have lost the idea of the rightful connexion and proportion between moral and physical evil, so as to shudder at pain more sensitively than at sin, threatens almost to paralyse the arm of Justice—the reluctance to condemn a fellowcreature, which the consciousness of our own frailty begets, and which is strongest in the purest hearts,—all these motives combine to screen culprits, even those whose crimes have been flagrant, from the judgement of Law. How rarely has a law been repealed or fallen into disuse, because it had fulfilled its purpose, and the crime it forbad had ceased to be committed! When laws have become obsolete, it has been much rather from changes in the condition and habits of society, than from their own efficiency. On the other hand how glaringly is the incapacity of Law to convince the world of judgement demonstrated by the continual multiplication of laws! In reckless defiance of Law, new crimes are invented, and the old ones are still perpetrated as frequently as ever. Nay, unless a far mightier, more pervading and penetrative power than that of Law were employed to convince the world of judgement, you might enact law after law to repress the fraud and violence of man, you might weave a net of laws around him to tame him, you might twine your threads fast and tight and thick about every limb; and just as you had finisht your task,

he would crumble to dust from rottenness and corruption.

Law however is not a voice which often sounds in your ears, my brethren, to convince you of judgement. The sins and offences which Law forbids, are not those into which you are likely to fall. Why so? Because you are convinced of judgement? If you were, you would be no less unlikely to fall into other sins, than into those which the law condemns. But you have few temptations to commit the latter. The sins which the law brands are mostly offenses against the institutions, the order and peace of society; and your interests are bound up with those institutions, and that order and peace. Therefore you are not apt to commit such sins, and need not the reprobation of the law to repell you from them. But the world has other voices whereby men are to be convinced of judgement, voices addrest more especially to you. The law, properly so called, the law of the State, is addrest mainly to other classes of society: the law of honour, the law of opinion are addrest to you. Now these in some respects have been more effective than the law of the State in convincing the world of judgement. They have at times succeeded in checking and repressing certain sins; some they have almost extirpated. Yet it can by no means be said even of these, that they do indeed convince the world of judgement. For what is the judgement, of which they convince the world? Not the judgement of God, but the judgement of the world itself. Hereby they foster and pamper the sin of worshiping the world, instead of God; a sin which seems to become huger and more oppressive with the increase of civilization. The motive they appeal to is the desire of pleasing *the* world, not of pleasing God. He who rules his

conduct solely by the laws of honour and opinion, will be just as careless about God, just as remote from the righteousness of Christ, as the most barefaced sinner. These laws do not point straightforward along the path of duty. They say not, *This is right; do and love it: This is wrong; eschew and abhor it.* They say, *This will exalt thee in the esteem of thy neighbours: This will brand you with shame and ignominy.* Moreover, as the grounds of these laws are erroneous, and their motives spurious and tainted with evil, so, in that which they enjoin and forbid, they are arbitrary, partial, superficial, fallacious. Much that is sinful they encourage. Looking in all things at that which displays itself to the eyes of man, they leave the recesses of the heart unexplored and untoucht; so that the more a man conforms to them, the more apt is he to become a whited sepulcre. Nay, there is one large class of sins, of which they are wellnigh regardless,—those most insidious and pernicious sins, with which human morality has ever been at a loss how to deal, the sins of impurity and licentiousness. To such vices they are lenient and indulgent, except when they become excessive. Hereby these laws at once betray their inability to convince the world of judgement, in that they do not presume to condemn the sin itself, in all its forms and indications, but only when it becomes an open outrage, destructive of happiness, and undermining the foundations of family life.

Thus impotent are the witnesses of this world to convince the world of judgement. Nor had the witnesses appointed by God for the purpose in the earlier ages of the world been able to produce this conviction efficaciously. From the very first God had set the mark of judgement upon sin. Ere Death was, ere Sin had sprung up in the

heart of man, God had declared that Death should execute judgement against Sin. What Death was to be, man knew not: its dark shadow had never yet past over the bright vernal face of paradisiacal life. He only knew that it was something to be greatly feared and shunned, something betokening God's severe displeasure, and that it was to be the consequence and penalty of disobedience. Yet Death did not convince man of judgement in the days before it entered into the world: nor has it ever done so since. Although this judgement against sin hàs been executed in countless millions of instances, ever since man sold himself into the bondage of sin,—although Death has pursued him whithersoever he has wandered, into every nook and corner of the earth, and has never allowed him to evade its clutches,—although the whole earth is one vast charnelhouse in which Death has laid up the victims of Sin,—although no minute of time glides by without tolling the death of some among the children of men,—still man will not believe that Death has been appointed by God as a judgement against sin. He will not look upon it as such. He deems that it is merely a law of nature; as in truth it is, a law of our sinful nature, a law to which all such as are concluded under sin must bow. But he will not recognise the connexion between death and sin. He feels indeed that sin is a law of his nature, that there is a law in his members, which he cannot withstand, dragging him into sin; and this he will often alledge, more especially to his own conscience, as an excuse for continuing unresistingly in sin; although at other times, when the spirit of pride has for the moment supplanted the spirit of sloth, he will be ready to boast of the strength *and dignity* and virtuous energies of his nature. He

knows too that death is a law of his nature; and this he never thinks of denying or questioning: nay, he is prone to believe the whisperings of the deceiver, who tells him that so it ever has been, and so it ever will and must be, —that to wrestle against it is vain,—that to trouble oneself about it is unprofitable selftormenting,—that we must let it be, as though it were not,—that we must copy the example of Nature, who hastens to efface every trace of Death's hand, and who, with the seeds of death rankling in every limb, decks herself out with the pageant of exuberant, unquenchable life, and makes use of the exuviæ of death to render that life more luxuriant,—and that, whatever may come after death, we must deem of it as a nonentity; for that no power can conquer death on this side of the grave, and still less beyond. Thus, although Death has been ordained to pass to and fro over the whole earth, stalking from land to land, and from city to city, and from house to house, knocking time after time with sorrow and piteous wailing at the door of every heart,—and although it has not gone forth alone, but accompanied by a thronging train of pains and diseases, blighting the bloom of youth, blasting the strength of manhood, gnawing at the core of old age, and bringing one after another down into the all-leveling grave,— although moreover it sends forth the whole host of physical evils whereby the world is desolated, to keep man in mind of wrath,—although this countless multitude of witnesses is ever traversing the earth, with sounds of lamentation and tribulation and anguish, to convince the world of judgement,—still all is in vain, the world will not be convinced. Man will not believe that death and pain and sickness and misery are the offspring of Sin: he will not believe that Sin must produce this, and can

produce no other offspring. Or even if he is led to discern the general connexion between sin and misery, still he will not believe that this connexion is necessary and indissoluble. He listens greedily to the words of the Tempter, who tells him that in his case the connexion shall be violated, that, in special indulgence to him, this adamantine chain of moral gravitation, more lasting and binding than that by which the stars are held in their spheres, will snap; that sin for him will wholly change its nature; that he shall find nothing but pleasures and raptures in it, and nothing but weariness and vexation apart from it; that at his approach the flames of hell will turn into a garden of delights, while Eden would shrivel into a wilderness the moment he set foot there.

I will not enter into details for the sake of pointing out how vain all forms of misery have ever been to convince the world of judgement. It is needless. You can hardly walk along the streets of a great city without seeing swarms rushing eagerly in chase of sin, although shame and scorn and outcastness and destitution and disease and death are glaring with fixt eyes upon them. The first man born after the expulsion of our first parents out of Paradise became a murderer, and dragged death into the world, as though it were lagging too long to execute God's judgement against sin. He who had preacht righteousness to the generation before the Flood,—he who had beheld that whole generation with every work of its hands swept away,—he who had floated suspended between earth and heaven, the head of the one sole family spared from the universal destruction, while the waters of Judgement were rushing whelmingly around him,—he who had thus witnest this *awful* manifestation of God's twofold judgement, of

wrath against sin and of mercy to righteousness,—even he, we read, fell into the snares of sin, and yielded his soul to the lusts of that world, which he had seen turned by sin into a ghastly wreck: and among the seven souls who were preserved along with him, one brought down a father's curse upon his head. A like testimony has ever been borne by times of great, desolating calamity, as when a famine or a pestilence has been let loose to prey upon a people: for while they who have already been convinced of judgement, are stirred at such seasons to a still deeper seriousness of thought and strictness of life and earnestness of devotion, on the other hand the near approach of danger seems rather to render the children of this world more reckless, and to unkennel the fierce lusts and devouring passions, which selfish fears and shame had previously lockt up in the dark places of their hearts (x). Thus again it is notorious that a public execution is mostly a scene of fresh crime; and that, when a ship is wreckt, many of the wretched men who are about to be swallowed up by the waves, will spend their few remaining moments in maddening drunkenness and plunder and licentiousness. So utterly inefficient is wrath and every mode of selfish fear to convince mankind of judgement. If man had nothing but the terrours of this world and the prospect of death to act upon him, the nearer those terrours came, the louder and more general would be the shout, *Let us eat and drink; for tomorrow we die.* And although Tragedy makes it her special business to convince the world of judgement, by setting forth the fated and inevitable doom which sin brings down upon its head, Comedy bears witness how transient such impressions are, how soon they are laught away, how

readily and merrily men will rush down the precipice, at the foot of which their brethren are lying crusht before their eyes. Nor are the solemn lessons which History reads from the records of all ages more effective: we only learn them by rote, and repeat them to our posterity, with the confirmation of our own examples.

Nor did the Law of God, with all the infallible curses attacht to it, produce the conviction of judgement. Even while it was delivered on the mount amid thunders and lightnings, the people at the foot of the mount were turning away from the God who was declaring His holy will to them, and were defiling their souls before His face with new idolatrous abominations. So too did their children continue to do. In their earlier ages the Israelites were perpetually forsaking Jehovah and His law, to worship the false gods of the Heathens. In their latter ages they made the Law itself an object of mere idolatry, pampering their carnal pride by a precise observance of the letter, while they were careless about the spirit. And though God sent His prophets, voice after voice, wave after wave of sound, rolling with a melancholy moan through the moral wilderness of Judea, —though they lifted up their voices, and cried to the heavens and the earth to give ear, and hear the woes which God had denounced against sin,—still Israel would not hear, His people would not consider. So that in this instance again we find an absolute need and necessity that the Spirit of God should come down from heaven to work the conviction, which no other power could work.

The Comforter will convince the world of judgement. We have seen how he convinces the world, how He *convinces* each individual soul, of the sin of not believing

in Christ; and how He leads us to cast away that sin, whereby we were cut off from God and all goodness, to give up our hearts to faith, to believe, and to find a power in our faith which will deliver us from ourselves and from sin. We have seen how He convinces the world, and each individual soul, of Christ's righteousness; how He convinces us that Christ, in that He went to His Father, manifested Himself to be the Lord our Righteousness; and how He leads us to seek to be clothed in the righteousness which Christ has obtained for us. Now this, it might be thought, must be enough. The whole work of God, the whole work of the Spirit for the completion of Christ's work and the salvation of mankind, might seem to be fulfilled. When we are clothed in Christ's righteousness, what more can be desired? What more can be done for the soul, which is arrayed in the pure and spotless robe of the Lamb? Nothing; provided it were to pass at once out of the prison of the flesh; provided death were to come to it, and bear it aloft from the temptations and struggles of this world to the abode of everlasting calmness and peace. In most cases however this is not so. In most cases, even after the soul has been convinced of sin and of righteousness, and has been clothed anew in the righteousness of faith, it is still doomed to live on in a world of frailty, surrounded and assailed by all manner of temptations, to feel the lustings of the flesh against the Spirit, and to beat and wound its wings against the wires of its cage. In most cases there are still many battles to be fought, still many foes to be overcome, still a long and hard and toilsome warfare to be endured. We must bear our part in the Church militant, before we are received into the Church trium-

phant. Seldom is the renewed spirit allowed to pass at once from its Egyptian bondage to the land of promise: a long and barren wilderness is mostly to be traverst, before it can reach the heavenly Canaan. Only, when we have been truly convinced of our own sinfulness, and of Christ's righteousness, we feel that there is a difference in our warfare, that we are not left to fight singlehanded against the powers of evil, with no other strength than that of our own blind and erring understanding, and our own feeble and mutilated conscience. We feel that we have a mighty Ally, who can enable us to overcome all our enemies, and who has already overcome them in our behalf. We see that the darkness, when the light comes against it, cannot stand and fight against the light, but flies instantaneously from its face. We are taught that, if we will lift up our hearts in constant and fervent prayer to our heavenly Ally, we too shall prevail, as Israel prevailed against Amalek. We perceive that the Lord of Hosts is going before us; and if beneath the broad light of day the vision is less clear, so that we see nothing more distinct than the pillar of a cloud, no sooner does the darkness of affliction and tribulation thicken around, than it is brightened by a beaming pillar of fire. Above all, we recognise that we have indeed come away from the fleshpots of Egypt, and their temptations, whereby a while back we were so easily beguiled: we have found out the shame and the death that is in them: and though the land on all sides be a wilderness, we know that this wilderness is not meant to be our abiding-place, but that we are to journey onward and ever onward through it to our home; that the pleasures of sin would only make it far more dangerous and deadly; and that, dreary as it may seem,

God will not suffer us to faint by the way, but will bring forth water from the rock to refresh the souls of His faithful people, and will feed them with manna from heaven.

Such is the conviction which the Comforter works in the souls convinced by Him of sin and of righteousness, thus making His comfort perfect: He convinces them of judgement. Of judgement! This is an awful and terrible word in the ears of mankind. Even with reference to the relations of this world, when we are merely thinking of human laws, of human justice, of human judges, that may so easily be deceived or softened or eluded, it strikes a chill through the heart of the culprit to hear that he is called up to judgement. What fear and dismay then will there be, when the trumpet of the archangel is heard, sounding the deathnotes of Time, and crying to those who sleep in the grave, *Awake, and come to judgement!* What heart would not shrink and quail, were it to receive such a summons now? Surely there is no one here present, there is no one living upon earth, there never was a single one among the children of men, who could look searchingly back over his past life, or even over a single day, and could then exclaim, with a distinct consciousness of the aspect sin must bear in the eyes of the Allrighteous, *I am ready to meet the Judge; I am ready to face the Judgement.*

Yet in this case also, as we have found in the two former, it is indeed the Comforter, who convinces the world of judgement: nor could there be any real, stable comfort, unless this conviction were added to the others. Indeed this very conviction will enable those whom the Spirit convinces of it, to stand with meek and humble hope on the day of that last dreadful judgement, when

the sentence of the law will go forth over all the generations of mankind. *The Comforter will convince the world of judgement,* our Lord says, *because the Prince of this world is judged* (Y). Who is the Prince of this world? *The Lord is King,* cries the Psalmist: *let the earth rejoice; and let the multitude of the isles be glad thereof.* Is the Lord then the Prince of this world? the Prince of those who give up their hearts to this world? Is he your Prince, your King? By right He is so, by a twofold title, as your Creator, and as your Redeemer. But so long as you continue the children of this world, He is not in point of fact your King. He is not the King whom the children of this world honour and obey and serve. Their true King, the King whom they really honour and obey and serve, is . . . whom did Eve obey and serve, when she was beguiled by the pleasures of the senses to pluck the forbidden fruit? Whom did Cain obey and serve, when he lifted his hand against Abel? Whom did the generation before the Flood obey and serve, when it repented the Lord that He had made man? Whom did the children of the plain obey and serve, when they attempted to build a tower, the top of which should reach to heaven? Whom did Esau obey and serve, when he sold his birthright? Whom did the sons of Jacob obey and serve, when they cast Joseph into the pit? Whom did Sampson obey and serve, when he laid his head in the lap of Delilah? Whom did David obey and serve, when he commanded that Uriah should be set in the front of the battle, and left to die? Whom did Solomon obey and serve, when his wives turned away his heart to worship Ashtoreth and Milcom? Whom did Herod obey and serve, when he slew the children at Bethlehem? Whom did Judas obey and serve, when he

betrayed his Master? Whom did Pilate obey and serve, when he gave up Him in whom he could find no fault, to be crucified. They all obeyed and served the Prince of this world, the Prince who under one shape or other reigns in the hearts of all the children of this world, swaying some by the lusts of the flesh, and others by the lusts of the eye, and others again by the pride of life. These are his lures, by which he catches the souls of men, which few can withstand, and from which few can extricate themselves. His commandments are *Kill; Commit Adultery; Steal; Lie; Covet:* and this his word runneth very swiftly from one end of the earth to the other. Neighbour takes it up from neighbour; brother whispers it to brother; and father hands it down to son. There is no speech or language in which his voice is not heard. There is no heart among the children of men, through which it has not often sounded. In truth, few, very few are the hearts through which it does not sound at times, more or less loudly, during the main part of their lives. Is it not so, brethren? Have you not heard these voices sound in your hearts, sometimes imperiously, sometimes fawningly, with wily insinuation? Nay, are there not those, who, if the truth were extorted from them, would have to confess that they have heard these voices too recently, that they have listened to them too complacently, with too little shuddering or recoil? Alas, even among those who have been convinced by the Holy Spirit both of sin and of righteousness, there are few who are not reminded ever and anon, that another law is still dwelling in their members, warring against the law of God.

Most comfortable therefore is the assurance, which the Holy Spirit brings to all such as have cast off the sin of

unbelief, and have given up their hearts and minds to a living faith in Christ,—to all such as, having been taught to discern what true righteousness is, and how destitute they are of it, are seeking to put on the righteousness of Christ,—most comfortable to all such is the conviction of judgement, manifested in this, that the Prince of this world has been judged. So long as they were still in Egypt, baited with the fleshpots of Egypt, and toiling in the brick-kilns of Egypt, they could not lift up their hands against Pharaoh. The yoke of the Prince of this world was on their necks; and whithersoever he drove them, they were compelled to go. If he fed them daintily and plentifully, they thankt him and bowed down to him. At first he would do so, and supplied them with straw. He stirred the tinglings of appetites within them, which they were fain to bake into sins. But after a while his wont is to take away the straw. The very appetites and passions, by which sinners were once led into their sins, sicken and die; and yet they are forced to render the same tale of sins as before. Nay, such is the cruelty and malice of the Prince of this world, that, when he has made sure of his drudges, he will tear away their sons and slay them. Whatever is dearest to them, whatever they prize most, he will destroy; yet they must needs go on labouring in his toils. Be it health, he will take their health from them, and cover them with leprous diseases; and yet they must go on sinning. Be it for riches that they have bartered their souls, he will take away their riches, or, it may be, will turn their riches into a cankering care; and yet they must go on sinning. Be it honour and power that they have sought by dark and ungodly ways, he will snatch their power from them, and crush them with

shame; and yet they must go on sinning. Be pleasure their idol, he will turn their pleasures into a swarm of stinging, gnawing pains; and yet they must go on sinning. And after all, if any messenger of God comes to them, and speaks to them of the living God, and calls on them to come out from their bondage, and to serve Him, the Prince of this world cries, *What have ye to do with a living God? ye who are dead, and the slaves of dead gods? Ye are idle: back to your sins: I will not let you go* (z).

Thus does the Prince of this world deal with the children of this world. Glad tidings therefore must it be to those who have escaped out of his clutches, that the Prince of this world has been judged. A glad sight was it to the children of Israel, when they saw the host of Pharaoh swallowed up by the waters of the Red Sea. Thus, when the children of our spiritual Israel have been convinced of Sin and of righteousness by the Comforter, when they have thus been brought to loathe the land of sin and to fly from it, He delivers them from the fear of their pursuers by convincing them that Pharaoh and all his host, the Prince of this world and his whole legion of sins, have been swallowed up for those who believe in Christ, and are clothed with His righteousness, in the blood which flowed from the Cross. Glad tidings indeed must this be, glad and comfortable tidings, so that they who are convinced thereof are ready to cry out in the words of Miriam: *Sing ye to the Lord! for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. Yes, Death, and the pale horse Sin, —pale and ghastly now that it is seen in its true colours, —hath He cast down and buried forever in His victorious grave.*

For this is the way in which all such as have been convinced by the Comforter of the sinfulness of unbelief and of the righteousness of Christ, are further enabled to discern that the Prince of this world has been judged. His judgement was like that of Herod, whom, when he was sitting in regal state, and the people were worshiping him, and shouting, *It is a god!* the angel of the Lord smote; and straightway his crown dropt from his head and his royal robe fell off, and behold the worms were devouring him. They who are truly convinced of judgement, see the Prince of this world as he is, in his true shape and feātures, the heir of eternal wrath, the miserable victim of his own fiendish malignity. They perceive that he is indeed cursed above every beast of the field, that his path is on his belly, and that his food is dust. Their eyes are unsealed, so that he can no more deceive them. They see how Christ overcame him,—by that sword of the Spirit, which is the word of God. They see how all the most fascinating temptations are scattered in a moment by the breath of God's holy law. When night is spread around us, the light of a candle will seem bright and pleasant: but when the day has lit up the heavens and the earth, it dwindles so as hardly to be seen. Thus it is even with the more innocent pleasures of this world, to those whose eyes have been opened by faith to catch a foreglimpse of the joys of heaven; while its vicious pleasures are clean put out, as the sunshine puts out a fire. To recur to that same great scriptural type of our redemption, which has already presented itself to our thoughts,—they who have been convinced of the sin of unbelief, of that sin whereby their hearts were estranged from God, and given up to the service of this world,—and who have also been convinced of Christ's righteous-

ness, have discerned its surpassing glory and beauty, and have felt the unspeakable blessedness of being received into a participation of that righteousness, and thereby restored to a communion with God,—all they in whom these two great works have been accomplisht, feel that they have indeed come forth from the rich, luxurious land of Egypt, that the fashion of the country around them is wholly changed, and that, except for the visitations of God's grace, with which their passage through it may be brightened, it is no better than a wilderness in comparison with the land flowing with milk and honey toward which they are journeying. They no more think of fixing their home where they are, than a ship thinks of mooring in the middle of the homeless Atlantic. Their eyes are always gazing onward and forward; nor would they turn back or look round, but for the pleasure and refreshment they find in cheering and helping and strengthening their fellow-pilgrims on the way.

In order to understand the mystery, how the Prince of this world was judged, we must go back to the twelfth chapter of the same blessed Gospel, from which our text is taken. There we find our Lord saying, with His spirit full of the bitter sufferings which awaited Him, *Now is My soul troubled; and what shall I say? Shall I say, Father, save Me from this hour? But it was for this cause that I came to this hour. Father, glorify Thy name. Then,* we further read, *there came a voice from heaven saying, I have both glorified it, and will glorify it again.* Hereupon Jesus said, *Now is the judgement of this world: now shall the Prince of this world be cast out. And I, if I am lifted up from the earth, shall draw all men to Me.* In these words we are taught, how the Prince of this world

was to be judged, how he was to be cast out (AA). The Father declared from heaven, that He had glorified and would still glorify His name. In that He did so, in the very act of His shewing forth His glory, the world was judged; and the Prince of this world, whose dominion over the world lay in his having drawn it away from the recognition of God's glory and name, was cast out. But how did the Father purpose to glorify His name? It was to be glorified in this, that His Onlybegotten Son Jesus Christ was to be lifted up from the earth to His throne upon the Cross. This was such a manifestation of God's glory, that the sun turned pale before it, and the mid-day sky grew dark. For then, when Christ was lifted up from the earth, the glory of God was shewn forth even more than in the creation of the world. Then was shewn forth the glory of God's holiness. Then was shewn forth the glory of God's mercy. Then was shewn forth the glory of God's righteousness. Then was shewn forth the glory of God's love. Hereby too, above all, does the Comforter convince us both of sin and of righteousness,—by the Cross of Christ. It is at the foot of the Cross, that we most deeply and thoroughly feel the sin of not believing in Him, who came down from Heaven to die upon that Cross for us. It is at the foot of the Cross, that we feel all the hatefulness of sin, which could not be removed from the souls of men, except by the death of the Son of God. It is at the foot of the Cross, when the consummating trial of death is past,—when He, whose every word has manifested the divine power of love to overcome sin's fiercest and subtilest temptations, has given up the ghost,—that, with the centurion, we recognise the perfect righteousness of Christ: and as the purpose for which He was lifted up was, that He might

become our righteousness, and draw us to partake in the righteousness which He had obtained for us, so it is at the foot of the Cross, that we feel how we are admitted to a share in the righteousness of Christ. Thus if, too, standing at the foot of the Cross, we raise our eyes to Him who was nailed thereon,—if in the light of the Spirit we behold Him there lifted up as our Righteousness,—if we call to remembrance what He left, and what He embraced, for our sakes,—if we thus fix the earnest gaze of our hearts and souls and minds on the glory of God as manifested on the Cross of Christ,—then, when our eyes drop from thence on the things of this world, we cannot fail to discern how the Prince of this world has been judged.

Now to Him who convinces us of sin and of righteousness and of judgement, the Comforting Spirit of God, and to Jesus Christ, our Righteousness, by whom the Prince of this world was judged, in the Unity of the Eternal Father, be all praise and thanksgiving and adoration, world without end.

SERMON V.

THE THREEFOLD CONVICTION OF THE COMFORTER.

JOHN XVI. 8-11.

"When the Comforter is come, He will convince the world of Sin, and of Righteousness, and of Judgement; of Sin, because they believe not in Me; of Righteousness, because I go to My Father, and ye see Me no more; of Judgement, because the Prince of this world is judged."

THE great work of the Comforter, the work for the sake of which He was to come down from heaven, as set forth by our Lord in His farewell discourse with the disciples, was to produce the threefold conviction of sin, and of righteousness, and of judgement. This is the divine work which the Holy Spirit was to perform, as the Paraclete, the Comforter and Advocate, the Helper and Strengthener of the disciples in the mighty task committed to them of bringing all the nations of the earth into that Church, of which they were to lay and to be the foundations. By working this conviction, He was to be their Advocate, pleading and upholding their cause against the craft and subtilty of the Deceiver; He was to be their Strengthener, endowing their words with the power of piercing and turning the soul; He was to prepare the way for them whithersoever they went, and to give them the victory, making their enemies throw

aside their arms, and rush over and enlist in their ranks. The conviction was to be wrought in *the world.* Hence it was to be universal in its character as well as its extent; different herein from those special gifts, whether intellectual or more immediately spiritual, which are bestowed by the Spirit upon individual believers. The truths, of which the Comforter was to convince the world, were truths intimately pertaining to the whole human race, and to every single member thereof. While all men, as we have seen in the former sermons, have obstinately refused to be convinced of them by any other teacher, they are yet such as none, before whom they are set rightly, can resist, except through hardness of heart and blindness of understanding. Moreover it was to be a preparatory work, a work by which the nations were to be gathered into the Church of the Saviour. For, in order thereto, this threefold conviction was indispensable. No people would ever have thought of entering into Christ's Church, unless they had previously been convinced of the sinfulness of their former idolatrous alienation from God,—and of the righteousness of Him, who, after pouring out His life on the Cross for the sins of the world, ascended to wear the crown of eternal Righteousness on the throne of His Father,—and of the judgement which had then gone forth against all the gods of the nations, and against all the abominations of their worship, casting them down and destroying them, as Dagon was cast down and shattered to pieces by the presence of the ark of the Lord.

That the Comforter did indeed perform this work, after Christ went up to His Father, we know: we know too with what power He performed it. The promise in the text is, that He shall help the disciples in their great

and seemingly impossible task, by convincing the world of sin and of righteousness and of judgement. But this threefold conviction, which He was to work in the world, He wrought first in the disciples themselves. For greatly did they too need it, as we see by manifold evidence in the events which preceded the Crucifixion. Greatly did they need to be convinced of sin, of their own deplorable weakness and frailty, who were so forward and confident in declaring that they would die with their Lord, but would never deny Him, yet who anon, a few hours after, as might have been anticipated from their presumption, forsook Him and fled. Greatly did they need to be convinced of righteousness, of His heavenly righteousness, of that righteousness which alone is precious in the eyes of God,—they who, even after the Resurrection, after the wonderful chain of proofs which had made it manifest that their Master's Kingdom was not of this world, still clung to the hope that He was about to set up an earthly throne, and whose chief desire was, not to be made partakers in His heavenly righteousness, but to sit on the right hand and on the left of that earthly throne. Greatly too did they need to be convinced of judgement, of the judgement which strips the world at once of its lures and its terrours,—they over whom the fears and charms of the world had still such power, and whose flesh was so weak that they could not watch one hour with the Lord in His agony. But when the Comforter came to them, then, and from that time forward, all was changed. Their eyes were opened; their hearts were new strung; and the Spirit was enabled to triumph over the weakness of the flesh. Their conviction of sin became deeper, in proportion as they were raised above it. As they cast off the slough of their former nature, they saw

more and more clearly how vile it was. The gaze of their hearts was for ever fixt on the righteousness of their Lord, as He sat at the right hand of God: and this now was their one desire, not to exercise dominion, like the princes of the Gentiles, but to be filled more and more with that righteousness, and to shew forth its glory to the nations, and to bring all mankind to become partakers in its blessings. As for the Prince of this world, they well knew that he was judged. They knew too that they themselves were sent forth to proclaim and to execute judgement against him, to defy him, to set him at nought, to drive him from all his strongholds with the sword of the Spirit, and to trample him under foot. If he beat them with stripes, they rejoiced that they were counted worthy to suffer for their Lord. If he imprisoned them, they sang praises to God, until the doors of their prison burst open, and the captive was enabled to set the jailor free. If he stoned them, they lookt up to heaven, and saw the glory of God, and fell asleep, shewing that they had indeed seen it, by praying for the murderers whom the Prince of this world had stirred up against them. If they had to endure the extremities of earthly suffering, they counted their affliction light, in the assurance that it would work out a far more exceeding and eternal weight of glory.

Thus mighty was the conviction which the Comforter wrought in the souls of the disciples. In the strength of this conviction the poor unlearned fishermen of Galilee went forth, confident that their Master's promise would be fulfilled, and that the Comforter would always go along with them, to work the same threefold conviction in the world; to bring the world to a recognition of its sinfulness, summed up in the sin of unbelief in Him who

came to dwell in the sight of the world as the Incarnate Image of God; and at the same time to a recognition of the righteousness of Him whom by its agents and representatives it had denied and crucified, and of the judgement fallen upon the Prince whom it had been accustomed to worship and serve. When we cast our thoughts back on the state of the world at that time, and call to mind what an enterprise this was, how totally alien from anything that the heart of man had ever conceived,—when we remember that almost everything, which in earlier ages had seemed of fairer promise, was utterly extinct, and that Evil had set its foot upon the neck of the world, and was trampling upon its heart, and was reigning with uncontested, desolating tyranny over the whole earth,—our natural judgement exclaims that the men who could form so wild a scheme, must have been *full of new wine*, or, with Festus, that they must have been *mad*. Yet, unachievable as their undertaking was by any human power, the disciples did not go forth in vain: their trust in the aid of their heavenly Strengthener was fully justified. At the sound of their preaching the world did recognise its sinfulness, as it had never recognised its sinfulness before. It recognised the sinfulness which pervaded and tainted even such feelings and actions as it had till then deemed virtuous and praiseworthy. It recognised that new radical sin of unbelief, which at the time was almost accounted a part of wisdom and virtue; inasmuch as unbelief then was unbelief in man's perversions and corruptions of the Divine Idea, and in the monstrous fables which vagrant fancy and allegorizing speculation had strung thereto,—an unbelief which itself was involved in the belief in the Son of God; only that this belief substituted the

fulness of living truth for the chaotic void of dreary negations. So too did the world indeed receive a conviction of righteousness. It acknowledged that He who had gone to His father had fulfilled and shewn forth all righteousness. It learnt how totally different the righteousness of heaven is from that which it had set up for itself; how God had cast down the very qualities which it had been wont to boast of and glory in, and had exalted those which it had esteemed abject and servile; how the stars had dropt from its fictitious heaven, while the true stars had come forward in their pure, mild light. It discerned that ambition and self-exaltation, fields of slaughter and nations led in triumph, the brightest blossoms of the imagination and the richest harvest of the understanding, are not worth a cup of cold water given to one of Christ's little ones; and on the other hand that meekness and forbearance and patience and endurance and humility and selfdenial, which it would always have derided and scouted, are the graces of the Kingdom of Heaven; a kingdom not to be gained by ruling over mankind, but by ministering to them, not by destroying them, but by dying for them. Herein moreover, and in divers other ways, it perceived that the Prince of this world had been judged. It found out that the power of its false gods,—both of those that were throned openly in its cities, and of those that were reigning secretly in its heart, had passed away, or rather had never been,—that "Peor and Baalim Had left their temples dim," — that their oracles were struck dumb, "No voice or hideous hum Ran through the arched roof in words deceiving,"—and that all their images were wood and stone, which could neither see nor hear, much less understand and will and command.

It was through the power of the Comforter working along with them, and through the conviction of sin and righteousness and judgement which He wrought, and enabled them to work, that the Apostles wrested so large a part of the world from the dominion of its Prince, and brought it into the Church of their Lord. But the empire of the Prince of this world was vast and deeply rooted. It spread north and south and east and west, from sea to sea, and over all the isles of the sea, wherever man had set foot; and it was rooted in the corrupt heart of every child that had sprung from the race of Adam. Hence that portion of the world which the Apostles during their lifetime brought into the Church of their Lord, enormous and prodigious as it was with reference to their human qualifications for such an undertaking, was yet but a small part of the whole earth: and though the word of life continued to go forth with power, with that power which the Comforter alone could give, for some generations after their death, it was still very far from subduing the whole earth; nor has it done so at this day. Even now there are immeasurable regions and countless masses of men, that do not even wear the name of Christ, and so can never have been convinced of sin and of righteousness and of judgement. Indeed many centuries have past away, since Christ went to His Father, during which His Kingdom has scarcely been enlarged at all. What shall we say then? that the Comforter only came down in the first ages of the Church, and that, being wearied by the obstinate unbelief and unrighteousness and worldly-mindedness of mankind, He too went back to the Father, and left the world to drift along, whithersoever the flood of its sins would bear it? Not so. The Comforter was to *abide* with Christ's

disciples *for ever:* and where He abides, unless He be hindered, He continually works that threefold conviction, which He came at first to work, and without which even His mighty presence would avail us little. If the increase of Christ's Church has often been grievously checkt, if age after age has rolled by, during which the onrushing waves of the world have seemed to be almost encroaching upon it, the cause of this has not been that the Comforter has ever failed to help those who have gone forth, with the conviction of sin and of righteousness and of judgement in their own hearts, to work the same conviction in their brethren. The cause has rather been, that they who ought to have formed the vanguard of the Church, have themselves rejected the conviction of the Comforter, and hardened and deadened their souls to it. They who had no deep feeling of the sin of not believing in Christ, as not only in itself the main head of sin, but also the source of numberless others, did not care to win men from it, thinking it of slight moment whether a man lies under it or no. In like manner they who had lost the perception of Christ's righteousness, both in its sole, exclusive perfection, and as the ground of all other righteousness, and had relapst into the vision of a human, earthly righteousness,—and who, on the other hand, had totally forgotten that the Prince of this world had been judged, nay, who had cozened themselves into fancying that Christ would allow him to sit on the lower steps, or at least at the foot of his throne,—how could they yearn, with that fervent desire which brings its own fulfilment, to deliver the world from the bondage of its unrighteousness, and so to save it from judgement? Whereas, whenever Christ's servants have been animated with a strong, living conviction of sin and of righteousness and

of judgement, and have been moved thereby to long for the redemption of their brethren from sin and judgement to righteousness, the Comforter has always gone along with them, and the word of God in their hands has truly been the sword of the Spirit. Whatever increase Christ's Kingdom has received from the beginning down to these times, it has received through the power of the Comforter; and if it is receiving any at this day, if we find reason to bless God for the manner in which the Heathen in any part of the earth are now coming into His Kingdom, our especial thanksgiving and praise are due to the Comforter, who is still working His threefold conviction, and casting down the abominations of idolatry thereby.

Nor is it solely in order to the extension of Christ's Kingdom among the Heathens, that the Comforter still abides upon earth, working His threefold conviction. Christ's Kingdom is not only to be extended through space, but to be prolonged through time. New souls are perpetually coming into life; new generations are springing up; and it is not enough for the children, that their fathers have been convinced of sin and righteousness and judgement: alas! the conviction of the parents is no pledge for that of the children. Man cannot transmit faith, he cannot transmit righteousness, as sin has been transmitted, from generation to generation. Each generation, nay, every individual soul must be convinced anew: and this conviction must be wrought by the Comforter, if it is to be strong and lasting.

So that the work of the Comforter was not one which was to be performed once for all, like the sacrifice offered up by Christ on the Cross. He did not come down, as Christ did, to dwell a few years upon earth, and then to return back to the Father: He came to abide with

Christ's Church for ever. Moreover, as His work at the first was universal and preparatory, so has it ever been, and so is it still,—universal, in that His threefold conviction belongs to every child of man, and is such that without it none can have a clear insight into truth, as it is in himself, or in the world, or in God,—and preparatory, in that only thereby can any one livingly and consciously become a member of Christ's holy Body (A B). Thus it is still just as necessary as ever, that the Spirit of God should vouchsafe to convince the world, and every individual soul, of the sin of not believing in Christ,—of the righteousness which Christ, when raised from the dead and having returned to His Father, obtained for all such as believe in Him,—and of the judgement wherewith the Prince of this world has been judged by Him who died on the Cross. This too is the great work and mission of the Church in the midst of the world, to preach these truths to the world with the power of the Spirit, to the end that the world, being convinced thereby, may turn from unbelief to faith, and from unrighteousness to righteousness, and thus may escape the everlasting, irrevocable judgement which has fallen upon its Prince. This is the controversy of the Church with the world. Seeing that the world lies under sin, concluded under sin, because of unbelief, because it will not and cannot believe in anything except itself, the Church cries out to the world, *Thou art under sin; thou tossest to and fro beneath it; thou heavest and quakest beneath it; but thou canst not shake it off: thy very struggles to shake it off are fresh proofs of thy sin: for thy struggles are made in thine own strength; and this is thy sin, the parent of all thy other sins, to believe in thyself, to believe in thine own strength. This is thy sin, that thou believest and*

ever hast believed in thyself, and not in God, not even when He came down to dwell, shorn of His invisible glory, and clothed in a body of thy dust, in the midst of thee. Even then thou wouldst not believe in Him, but didst gather the whole army of thy sins against Him, and wentest forth to battle against Him, and nailedst Him to the Cross, and thoughtest thou couldst hold Him by the chains of Death, making use of this thy master and destroyer, as though he were thy slave. Thou thoughtest in the hardness of thy heart, that He who was come down to redeem and renew thee, was even such as thou art, frail, feeble, mortal, the child of a day, the heir of the grave. Thou didst not believe in Him; thou accusedst Him of sin, and slewest Him. But God raised Him up from the grave, and shewed that Death had no power to hold Him. He raised Him up, and took Him to Himself, and seated Him by Himself on the throne of His Righteousness, and thus, in the sight of men and angels, declared Him to be righteous, and gave Him that righteousness, which thou too shalt receive, if thou wilt cast away thy unbelief and thy self-worship, and wilt believe in thy Maker who came to deliver thee from these and all thy other infirmities and diseases. Of thyself thou hast no righteousness: scarcely canst thou conceive what manner of thing righteousness may be. Thou findest righteousness in the glare of thine own volcanic fires, in the perishable beauty of thine own fruits, in the bright polish or the wild ruggedness of thine own rocks. Thou heedest not that the light, which alone brings forth the beauty of whatever may seem beautiful in thee, must descend upon thee from heaven. Thou deemest, blind as thou art, that thy Prince is an angel of light. Thou knowest not that he fell long ago like lightning

from heaven, that the Lord has broken his staff and his sceptre, and cast him down to the ground. Believe this, O world! believe in the Lord whom thou hast crucified: believe in His pure and perfect righteousness: believe and know full surely that thy Prince, whom thou worshipest, has been cast down into hell. Then shalt thou be at rest and be quiet; and all the voices of thy nations shall break forth into singing.

Such is the message which the Church, in her prophetical character, is charged to proclaim to the world. It is a message akin to that which was committed to the prophets of old. They too were commanded to cry against the sins of the world: they were commanded to call man to faith in Jehovah and in His righteousness: they were commanded to denounce the judgements of God against all manner of iniquity. The words too in which the prophets uttered their message, are still in great part suited to the message which the Church has to deliver to the world. Only the ancient prophets had to speak of things which as then were merely foreknown and predetermined in the eternal counsels of God, but which had not yet clothed themselves in the garb of Time, or become embodied in such a form as to be distinctly perceivable by man: they could merely be descried by man so far as he was allowed to stand on the holy mountain, from which the eyes of the Allseeing look out into the abyss of the future. The Church on the other hand, in her prophetical office, has to speak of that which she has heard, and seen with her eyes, which she has lookt upon, and her hands have handled, of the Word of Life. She speaks of sin, which has been, and still is, which for ages held mankind under the spiritual palsy of unbelief, but which may now be overcome through Him who came to this very

end, that we might believe in Him, as the express Image of the Eternal Father. She speaks of a righteousness, which has been, and still is, which was manifested upon earth when Christ dwelt in the form of a man, sinless in a world of sin, and which was certified by the seal of the Allrighteous, when He was exalted to the right hand of God, of a righteousness, which He obtained, not for Himself, but for the unrighteous race of man, which He has given to the whole multitude of His saints ever since He went up into heaven, and which He still gives and ever will give to all such as seek it with the earnest prayer of faith, until that day when the twilight of this world's existence shall have past away for ever, and the Sun of Righteousness shall drive the darkness of unrighteousness into the nethermost caverns of hell. She speaks of a judgement whereby the Prince of this world has already been judged. She declares to mankind that a Man has lived upon earth, a Man like themselves, born of a woman, over whom the Prince of this world had no power, who overcame him with all his temptations, and who thereby shewed to mankind how they too may overcome the Prince of this world; for that his sway is only over those who obstinately linger in their soul-crushing unbelief; but that, for those who will fight against him in faith, he has been overcome, so that they too shall overcome him. Thus her voice has far greater power than that of the prophets who lived before the coming of our Lord; and through the working of the Comforter, inspiring her words, it produces a living conviction in the hearts of those who listen to it in faith. And as no one can come to Christ with a sincere devotion of heart and mind, until this threefold conviction has been wrought in him, this is *still, as it* was at the first, the universal preparation of

the world, and of every individual soul, for the reception of the life of Christ.

But further, while the work of the Comforter in the world was not a work to be wrought once for all at the beginning of the New Dispensation, and to be then left to propagate itself, and to spring up selfsown, with no other husbandry than that of man,—inasmuch as, had this been the case, it would not have outlasted a single generation; while it is a work which the spirit is continually performing anew in all parts of the earth, calling generation after generation out of the misery of their sins and the darkness of their unbelief, and striving to convince generation after generation of the righteousness of Christ, and of the judgement which has fallen upon the Prince of this world; so on the other hand it will never be sufficient for the establishment of any single soul in faith and in righteousness, if the Comforter merely comes to it once to work His conviction once for all in it. Ere long the conviction would grow dim and fade away: nor can this be averted, unless the impression be perpetually renewed by the same Divine Hand. We cannot advance uninterruptedly in our spiritual, any more than in our bodily life, from one degree of brightness to another. The shadow of the earth will ever and anon fling the darkness of night over us; sleep will creep upon us; we flag and grow weary, and yield to it; and we should sleep on self-indulgently, unless we were awakened again and again by the light of the Sun of Righteousness, piercing through our night, and bursting the bands of our sleep. There should indeed be a progress in our spiritual life: else that life, even though it be more than visionary, will too plainly be giving way before the manifold influences which try to check and destroy it. But our progress,

so long as we continue in the flesh, will never be unbroken; nor shall we make any real progress at all, without fresh impulses from the Power which first set us in motion. Our noon should keep on growing brighter and brighter: but it will only do so when we live under a perpetual dawn, when new influxes of light are ever pouring upon us from the same celestial Fountain. For, as it is a law of all life, that every creature, while it is the offspring of all former generations, shall yet have a new germ of life in itself, so, in our moral life, every act is at once the result of our whole previous moral being, and springs immediately and freshly from the will. Thus every act is a link in a chain, which stretches back to the origin of our consciousness, and the first link of a new chain, which will reach through our whole future existence; and according as philosophers have fixt their minds on one of these views, or on the other, they have asserted the necessity or the freedom of human actions; exemplifying how speculation, when it rushes on, without looking around, in a straight path of simple logical deduction, is sure to lose itself ere long in a vacuum of abstractions: whereas it should continually bend the line of its march by a careful comparison with the realities which experience sets before it, shaping its course hereby into an orbit; and then it will return to the point from which it started, reaching it again from an opposite side, and thus gaining the assurance that its conclusions were not partial and premature. And as in our moral, so in our spiritual life, no moment stands alone. There is no moment in it, which is not connected by indissoluble ties of motive and impulse with all that we have hitherto felt and thought and done. At the same time no moment in it will have any true spiritual energy, unless

we are immediately prompted and animated by the life-giving Spirit of God.

Hence it is not enough for us to be convinced of the sin of unbelief once for all, even though that conviction be the work of the Comforter. When a body is put in motion, we know, unless its motion were checkt by a number of retarding forces, it would continue to move on without limit; but we know no less surely that these retarding forces will soon lay hand on it and arrest it. So we might fancy that, when the soul is once lifted up from the earth, and projected into the free atmosphere of faith, it would continue to soar into the heaven of heavens, nor rest until it reacht the throne of God. But we know too well that this is not so, that it gravitates to the world of the senses, and that it has a leaden weight of selfwill bearing it downward. Our senses and our carnal appetites are ever whispering and muttering and shouting to us, that the only realities are those which we can see and hear and touch and taste and smell, and that it is idleness and folly to give up these solid, substantial delights for the dreamy phantoms and spectres of faith: and our selfwill cleaves pertinaciously to the world where we are lords and masters, and shrinks from that into which it cannot enter except by a sacrifice of itself. Against these hindrances we cannot even strive, much less rise above them, unless the Comforter be continually helping us onward, by convincing us more and more deeply of the sin of not believing in Christ. Hence he who truly believes, the stronger his faith in the unseen world may be, with the greater humiliation will he deplore his own inability to live in an unwavering communion with it, and to subdue the temptations which would draw him away from it; the more earnestly will

he cry, *Lord, I believe; help Thou my unbelief.* Thus the union of opposites in our nature will continually display itself under the form of what the understanding deems to be contradictions; of which we may continue almost unconscious, so long as we merely disport ourselves among the superficial appearances of this world, but which come out more and more numerously and distinctly, the wider our eyes are opened to discern spiritual realities.

Again, as our growth in faith is sure to increase our conviction of unbelief, and of our need of the everpresent help of the Comforter to overcome that unbelief, in like manner our conviction of Christ's righteousness must needs deepen our conviction of our own unrighteousness, and of our utter inability to overcome it without the constant aid of the same heavenly Ally. For this conviction also would soon stagnate or dry up, unless it be evermore renewed and replenisht from its everflowing Source. Our own righteousness, the righteousness of this world, rises up before our eyes, and tries to hide and supplant the righteousness of Christ. We are ever too prone to believe that we have already attained; and thus we slip back from that righteousness which comes to us through faith in Christ, to a righteousness of our own, which is of the Law. Nor is there any security against this delusion, save in fashioning ourselves, so far as we may; after the example of the great Apostle of righteousness, forgetting the things which are behind, and reaching forward to the things which are still before us, under a contrite acknowledgment that our whole spiritual life is nought, except so far as it issues straight from the Spirit of God.

So too it would never be enough for us, if the Comforter

merely vouchsafed once for all to convince us that the Prince of this world has been judged. For although he has been judged most certainly and completely, it is only for the children of God, for those who go forth to the battle against him with the assurance that they are so, and that their Father is with them. The children of this world are still under its Prince, and still pay him honour and worship: in their eyes he still wears his royal robes and crown. Hence, so long as we abide in this intermediate state, doubtful about our true parentage,—so long as we think it possible that there can be any good apart from God,—the Prince of this world will ever and anon come to us: and as he who was a liar from the beginning, will continue a liar until the end, he tells us that he has not been judged, that he is still the sole Prince, the absolute soverein of this world, and that he will give us the kingdoms of this world, and their glory, and their beauty, and their pleasure, if we will only fall down and worship him. We saw that the condition of those who have been convinced of judgement, is analogous to that of the Israelites, when they were delivered from the bondage and from the fleshpots of Egypt, and had seen the host of Pharaoh overthrown in the Red Sea, and were journeying through the Wilderness toward the Land of Promise. Yet even after they had been thus wondrously and mercifully delivered, even after they had been the witnesses of this terrific overthrow, many hearts amongst them failed amid the privations of the wilderness; many longed to go back into Egypt, to go back to their fleshpots, forgetting the bondage attacht to them, or even thinking that bondage desirable for the sake of such enjoyments. In the midst of the wilderness too the Prince of this world still came to them with the temptations of

Baalpeor. Nay, did he not persuade some that the manna itself was his gift, and that, as such, they must hoard it up, until it stank? and did he not at another time move the whole multitude to loathe it? just as he still is so often able, by pampering our sensual, to deaden our spiritual appetite, so that our heavenly food becomes stale and flat and tasteless to us. Even when our Lord Himself was upon earth in the form of a man, the Prince of this world, although he had been so utterly baffled, as a foretaste of the judgement which awaited him, only departed from Him *for a season*. And as he assailed the Head, so has he unweariably been assailing the whole body of the Church with all manner of crafty snares, as we see from the very first in the sin of Ananias, and in that of Simon Magus. Nor is his malice less in these days, or his subtilty, or his assiduity. He is ever lying in wait to assail every individual member of that Church, which can only be built of the spoils wrested from him, and which he is ceaselessly labouring to undermine and destroy. We cannot need to look back to the history of David and of Solomon,—surely we shall find ample evidence in our own hearts,—to prove to us that, however we may at any time have been convinced of judgement, still the Prince of this world does not allow us to remain quietly in that conviction; that he will try to drive or to lure us out of it, at one time with some new form of sin, the deceitfulness and misery of which we have not already found out,—at other times, it may be, with those very sins, the bitterness of which we have already tasted, and over which we fancy we have triumpht. For we are never safe: the very stubble of our old sins may run into our eyes and blind us; the dregs of them may choke us; the ashes of them may kindle again and consume us.

Therefore do we always need the present help of the Comforter, in order that His conviction may not pass away and be effaced, but may abide in our souls full of life and power; so that the Prince of this world may be judged in us and by us also, even as he was judged by our Lord.

In fact this is one of the main differences between a speculative and a practical conviction. For the former it is enough if we have been convinced of a truth once: the conviction will abide with us. It may lie dormant for a long time in the storehouse of our thoughts; but there, when we need it, we shall find it; and it will be just as serviceable as ever. For no contrary forces are drawing us away from it, or striving to quench and suppress it. But with regard to our practical convictions all this is otherwise. They cost us many a hard struggle, in the first instance to gain them, then to retain our hold on them, and above all to carry them into act. For the power of the world is around us, acting upon us by our senses, by our appetites, by our feelings, by our circumstances, by our companions, by habit, by opinion, and endeavouring in all these ways to infect us with its own changefulness. Its stream is ever bearing us along, and would never allow us to take our stand on any firm ground of consistent principle: it would have us do as others do, drift on at the caprice of its ever-varying impulses. Moreover a practical principle requires practice to strengthen it, and even to keep it alive. Unless it be carried into act, it sickens and wastes away: words, if its sole utterance be in them, drain its lifeblood from it; practice alone can make it a consubstantial part of our souls. Indeed the purpose of every conviction is to produce belief: it is not meant to lie as a dead proposition at

the top of our minds, but to be embodied in them among our principles of thought: and when the conviction is the work of the Spirit, it must produce faith, that is, a belief which is received as a principle, not merely by the understanding, but also by the heart and the will, a belief which becomes a principle, not merely of thought, but also of life and action. Thus, if we are convinced of sin by any other teacher, our conviction will vent itself in empty words, and we shall remain contentedly in our sin; but if the conviction be the work of the Comforter, we shall desire and yearn to come out of our sin, and to cast it away. Thus again, if our conviction of righteousness be the work of the Comforter, we shall not deem it enough to contemplate and admire and extoll, the righteousness of Christ; we shall seek to make it our own, by such means as the Comforter shall vouchsafe to manifest to us for doing so. And in like manner, if our conviction of judgement be wrought in us by the Comforter, it will not satisfy us to know that the Prince of this world was judged long since, when our Saviour gave Himself up a Sacrifice on the Cross for the sins of the world; we shall desire that we also may be enabled to judge him, that in our lives also he may be judged (A C).

The conviction of sin, we have seen, when it is wrought in us by the Comforter, leads us to seek that pardon and remission of sins, which Christ bestows on His people; and as the special sin, of which the Comforter convinces us, is that of not believing in Christ, in so doing He brings us out of our unbelief to faith, and makes us desire and pray to have our faith strengthened. The conviction of righteousness, when it is the work of the Comforter, makes us seek to be clothed in the righteousness of Christ, and thus is preparatory to our justification. The two acts,

as I have said before, may be coinstantaneous; but in idea they are distinct. So again, the conviction of judgement, when it is the work of the Spirit, is preparatory to our sanctification. The judgement with which our Lord judged the Prince of this world, may be regarded as twofold: it was a judgement of absolute and entire condemnation; and it was a judgement of utter overthrow and confusion. He at once past and executed the sentence of condemnation against the Prince of this world, condemned him as worthy of hell, and cast him into hell. As in His temptation Christ baffled the Tempter, by exposing the hollowness and deceitfulness of all his wiles and lures, so that the Tempter was rebuked and departed from Him, in like manner does Christ's whole life expose the hollowness and deceitfulness of sin. His whole life condemns sin, by bringing it to the light, so that its real nature and character is discerned, by stripping it of its masks and disguises, by laying it bare under all its forms, by shewing how false it is, how delusive, how hateful, how deadly, how in all its forms it is enmity against God, and therefore misery and desolation and despair, how the worm is spread under it, and the worm covers it. The judgement against the Prince of this world was indeed completed and consummated by the Sacrifice on the Cross. As the Crucifixion however was not the whole of the sacrifice offered up by Christ for the sins of the world, but only its closing, perfecting act,—as the whole of our Saviour's life, from the humiliation of His Incarnation down to that still deeper humiliation, when He, who had humbled Himself that He might enter into life in the shape of an innocent babe, humbled Himself still more that He might pass through the gates of death with the agony and the shame of sin, was one continual sacrifice

for sin,—so was it one continual warfare against sin, and victory over sin, and judgement against sin. *What the law could not do, in that it was weak by reason of our carnal nature, God, sending His own Son in the likeness of sinful flesh, for the sake of sin, condemned sin in the flesh, in order that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

For the craft and subtilty of the Prince of this world, that craft and subtilty which was the ground of his power, consisted mainly in this, that, having first beguiled men into giving up their hearts to this world, he then persuaded them that he was the absolute disposer of all the good things of this world, that he alone had the power of bestowing them, and that he would bestow them on such alone as paid him homage and allegiance, and sought them from him, by the means which he pointed out to them. He persuaded them that the kingdom of this world and the power of this world and the glory of this world were the noblest objects which man could aim at, and that they were his to give and to withhold, so that, unless these prizes were sought through him, there was no chance of gaining them. Nor were his persuasions vain. That these are indeed the highest objects of human endeavour, was almost universally believed, not as a mere abstract proposition, but with a thorough faith, which shrank from no exertions, from no difficulties, from no dangers, for the sake of attaining to them. Even the Jews, along with the rest of mankind, lay under this delusion; nor were our Lord's chosen disciples wholly free from it, so long as He continued here below. They did not understand how the Prince of this world had already been

judged, how in truth he had been judged from the very beginning, together with his kingdom. They still lookt and sought for an earthly kingdom, for earthly power and earthly glory; only they deemed that their Master was the Prince, from whom they were to receive these coveted rewards. They could not make out, any more than Pilate, how He could be a King, and yet that His Kingdom should not be of this world. Our Lord on the other hand declared that the true kingdom, the true power, and the true glory, belong not to the Prince of this world, but to the Father, and that, as belonging to the Father, they also belong to the Son: and the great purpose of His life was to shew forth what that true Kingdom, the Kingdom of Heaven, is, and wherein that true power, wherein that true glory lies.

Thus through His whole life did Christ judge the Prince of this world. When He, who was born King of the Jews, was born in the stable at Bethlehem, and when the shepherds in the fields were called to be the first witnesses of His birth, then was the Prince of this world judged: and this judgement was made manifest in that he, whom the Prince of this world had set upon the throne of Judea, was so greatly troubled at the tidings, and tried to frustrate the purpose of God by the massacre of the children in Bethlehem. Hereby the Prince of this world laid bare the hell that boiled in his breast; and though he sent forth the fiercest and bloodiest of his servants to establish his throne, he was utterly foiled. When He, who came to fulfill all righteousness, submitted to be baptized by John, the greater by the less, the sinless by the sinful, God by man, then was the Prince of this world judged. Then was man taught not to seek his own glory and his own

righteousness, but the glory and the righteousness of God, —not to seek to be first, but to be last: and therefore were the heavens opened, and the voice from heaven heard, saying, *This is my beloved Son, in whom I am well pleased.* Then was the Prince of this world judged, then was the serpent's head bruised by the Seed of the woman, when a Man walkt on the earth in whom the Father was well pleased. Again in the whole course of our Lord's temptation the Prince of this world was judged: he was judged in that all his most powerful, and till then wellnigh irresistible, lures were scattered at once by being brought to the light of God's word. Throughout the whole Sermon on the Mount the Prince of this world is judged. His most vaunted blessings are declared to be woes; his woes, the very things which he had made men account mean and abject and miserable and hateful, are declared to be blessed. Every time that Christ forgave sins, the Prince of this world was judged. It was proclaimed in the sight of Heaven, God Himself bearing witness, that a Man was walking upon the earth, mightier than the Prince of this world, and who could wrest his subjects and his captives even out of his nethermost prison: and men were taught how they might obtain this deliverance, how they might burst the galling yoke which the Prince of this world had fastened round their necks,—by faith. By every miracle which Christ wrought, the Prince of this world was judged. In that He cast out devils by the Spirit of God, it was proved that the Kingdom of God had come upon mankind, and that among the sons of men there was One, who had bound the strong man, and was spoiling his goods: and when the devils took refuge in the herd of swine, and ran down the precipice into the

lake, then was it shewn what is sin's only congenial abode, its only rightful doom. Moreover by every grace in our Lord's character the Prince of this world was judged,—by His meekness, by His lowliness, by His patience, by His forbearance, by His infinite loving-kindness, by His perseverance in welldoing, by His spotless purity, by His zeal in working the works of His Father, by His never seeking His own glory, but always the glory of God, by every deed and every word wherein he shewed that the Fulness of the Godhead was dwelling upon earth. Each of these graces exposed the spuriousness and deformity of the counterfeit or opposite, which the Prince of this world had set up to have dominion over the hearts of mankind. Of the manner in which the judgement on the Prince of this world was consummated on the Cross, I have spoken already. And then, when he had thus been finally overthrown, Death, the last enemy, was also subdued: its sting was torn from it; and the victory of the grave was converted into the victory of Him who was laid in the grave; a victory gained, not for Himself, but for all in all ages who shall be laid in the grave, clothed in His righteousness, after having manifested in their lives how the Prince of this world is judged. For all such, Death is judged, so as wholly to change his nature, and to become the giver of eternal life, taking away the burthen of sinful flesh, and the delusive mists of the world, from those who have been sanctified by the Spirit, and unsealing their eyes to behold, and their hearts to worship and rejoice in, the glory of the living God.

In all these manifold ways, do they who are convinced of judgement by the Comforter, perceive that the Prince of this world has been judged. And what ensues? Will

they follow him into his judgement? Will they desire to share in his condemnation? to be confounded along with him in his confusion? Surely this cannot be. They who have been truly convinced of judgement, will no longer cleave to that, which, they know, their Saviour has condemned: they will no longer walk in the train of him, whom their Master has overcome and cast out. Feelings of honour, of justice, of compassion, may sometimes urge a man to uphold the cause of the vanquisht. But here all honour and right and mercy are united on the side of the Victor: and the victory consists in this, that the shame of sin has been unveiled, that its hatefulness has been disclosed, and men's eyes have been opened to discern its malice and its cruelty, its falsehood and its woe. They whose eyes have been thus opened must needs loathe and turn away from sin. In the consciousness of their own weakness they will shun it, and never run rashly into temptation: but, when it comes across their path, they will fight against it without being dismayed, in the strength of Him, who, they know, has overcome it. As Christ condemned sin, so will all His faithful servants condemn sin. They will condemn it in the world, but still more in their own hearts; for, until they have condemned it in themselves, in vain will they try to condemn it in the world. And as Christ overcame sin, so will all His soldiers strive to overcome sin, first in themselves, and then in the world,—to overcome it in themselves, by casting it out from themselves, and purifying themselves from it,—and in like manner to overcome it in the world, by doing what they can to cast it out from the world, and to purify the world from its pestilential contagion. But here also the right order must be observed. We may dream that it would be a

grand and glorious work, to overcome sin in the world: we may think of sallying out on such an enterprise for the sake of magnifying ourselves by it: all efforts however directed towards such an end will be vain, until we have gone through the far more painful and toilsome task of overcoming sin in ourselves. Without this preparatory discipline we shall soon grow faint and falter; and double shame and bitterness must needs await him, who, having preacht to others, himself becomes a castaway.

The Comforter convinces the world of judgement, because the Prince of this world has been judged. Has the Prince of this world been judged (A D)? The Comforter, who is the Spirit of truth, cannot conceive of anything except the truth; wherefore it is most certain that the Prince of this world has been judged. And yet . . . and yet . . . when we cast our eyes abroad over the face of the earth,—when we bethink ourselves of what has been going on from the beginning, and is still going on in every part of it, from the royal palace down to the cottage of the husbandman,—when we call to mind what we see and hear and read of every day, what purposes men are professing, what objects they are pursuing undisguisedly, as though no question could be entertained about their propriety and worthiness,—when we pry into our own hearts, and look searchingly back over our past lives, and ask ourselves what our motives and aims have been and are, what our plans and desires have been and are, and where our affections are and have been placed,—can we truly affirm that, according to the evidence which may be drawn from the history of the last eighteen centuries, and from the present state of the world, and according to the witness borne by our own hearts and minds, the Prince of this world has been judged? Has

he been so condemned, that all the world has united to condemn him? Has he been so cast out, that all the world has cast him out? Has the great majority, has any considerable portion of the world, condemned him and cast him out? Has he been condemned and cast out from the councils of kings? from senates? from armies and navies? from the counting-house and the market-place? Has he been condemned and cast out from our manufactories? Has he been wholly condemned and cast out even from our schools and colleges and universities? Or, to narrow the sphere of our enquiries, have we ourselves, each one of us, condemned him and cast him out? Do we know and feel that he has been judged and condemned and cast out by our Lord and Saviour? and do we, under this conviction, condemn him and cast him out from our own hearts and minds utterly and altogether, so that he has no part in them, no hold upon them, that he never sways our thoughts, never stirs our desires? Have we set ourselves resolutely to eschew all manner of evil, to hate whatever is hateful before God, and to love nothing save what is wellpleasing in His allholy sight? Alas! I am afraid, if we speak the truth, we shall be forced to confess that in this, as in all other things, there is still a broad and glaring contradiction between the order of the world and that order which Christ has appointed and establisht for His Church. Contrariety and contradiction to the order and ordinances of heaven is still the course of this world, as it always has been, ever since that word *No*,—that word which had never been uttered in the courts of heaven until the spirit of pride lifted itself up in rebellion against God,—that word which is ever echoing back in endless repercussion through the howling caverns of hell,—first

disturbed the all-consenting harmony of the universe. Hence it has come to pass that in all parts of the earth, wherever assemblages of men have been gathered together, there has always been a tumultuous jarring of contending voices, ebbing and flowing, rolling to and fro, affirming and denying, as though the body of Truth were divided, as though Evil were Good, and Good Evil, and as though it were impossible to determine conclusively what is, and what is not. Still thus much is most certain: for the true spiritual Church, built of those lively stones that *offer up spiritual sacrifices acceptable to God through Jesus Christ*,—for those who, having a living faith in Christ, endeavour to walk in the blessed steps of His allholy life, the Prince of this world has been judged. But so far as the world still continues to exist unsanctified by the Church, with a heart closed against the conviction and the other influences of the Comforter, the Prince of this world has not been judged: or at least the world knows nothing of the judgement which has befallen him, but seats him on the throne of its heart, and bows down to him as blindly as ever. It sets up Dagon again and again, and will even worship the stump of Dagon, rather than believe that he has been judged. Nay, has not the Prince of this world often entered into the very temple of the Lord who judged him? has he not set up the abomination of desolation even in the holy place? And when he does so enter there, his words are ever, that he has not been judged, that he has not been condemned and cast out, that God has made peace with him, that we may worship him, and yet worship God also, that we may serve him with the best part of our hearts, and that the poorest remnant of our service will find acceptance with God.

Your thoughts will have recurred of themselves to that dismal period in the history of the Church, when the Prince of this world put forth all his craft, and far too successfully, to prove that he had not been judged,—nay, when for generations he seemed almost to have usurpt the dominion of the Church,—and when those faithful servants of Christ, who desired to enforce and execute their Lord's judgement against him, were many of them driven out, as in older times, to wander in deserts and mountains, and in dens and caves of the earth. It was an awful spectacle then, to see how the flesh was in almost all things quenching and stifling the spirit, not merely, as it ever does, in the groves and high places of the world, but even in what ought to have been the courts of the house of God. For a time had arrived when the Church had entered into alliance with the world: Herod had said that he would come and worship the King of the Jews; and she believed him. But when Herod, when the Prince of this world, pretends to worship, it is only with the purpose of destroying more subtily and effectually. Trained as he is in all falsehood, he will readily mock the form of worship, if he can thereby empty that form of its spirit; as he did so wofully among the Pharisees in Judea, and as he is ever striving to do, when an inordinate attention is paid to the outward acts of religion. And when the Prince of this world has persuaded men that he has not been judged, his next step has ever been to subvert the Comforter's conviction of righteousness, by making them believe that they may have a righteousness of their own, and do not need the righteousness of Christ. Whence, by a natural progression, he further undermines the conviction of sin, and shakes all faith in the divine nature and office of Christ. By a like

process, in an age of literary pride and epicureanism, he lures his victims through the moonlit mazes of Natural Religion, into the dark, chaotic night of Pantheism; in which, confounding all moral distinctions, he cheats men into supposing that there is nothing excellent, except power.

But it is not solely when the Church enters into an open alliance with the world, that the Prince of this world attempts to persuade men that he has not been judged. Even when our Lord Himself, the Fulness of the Wisdom and Holiness of the Father, was upon earth, the Tempter came to Him, and would fain have deceived Him. Nor has there ever been a state of the Church, in which the Prince of this world has left her unassailed: nor can we expect that the Church ever will be in such a state, until that day when he, who was judged on Calvary, will be cast out altogether from God's world, and will sink into the bottomless pit of his own misery and despair. Thus, whenever a spirit of more fervent zeal has breathed through the Church,—when the preachers of the Gospel have been animated with a deeper conviction of the sin of the world, when they have seen more clearly how that sin is rooted in unbelief, and when they have been more earnest in calling their hearers to seek that righteousness, which can only be received as the free gift of grace to faith,—at such times the Prince of this world has ever been busy in sending his emissaries abroad to persuade men that, as the righteousness of Christ, which is given to faith, is a free gift, no way to be earned by any works on the part of the receiver, it cannot matter in the least what our works are,—that to be scrupulous about our moral conduct is a symptom of self-righteous-

ness,—and that the best mode of showing our entire reliance on Christ's righteousness, and our thorough contempt for all that man can do, is to keep on living in sin, without presuming to set up any light of our own by the side of the Sun of Righteousness. Errours of this kind had sprung up and grown rank even in the lifetime of the great Apostle of righteousness, constraining him to warn men against the blasphemous delusion, that they were to continue in sin, in order that grace might abound. In like manner, when Luther took up the apostolic trumpet, and startled the nations, and roused the Church out of her slumber, by proclaiming the same primary doctrine, that man is justified by faith alone, without the works of the Law, the Prince of this world again tried to mock the voice of truth, and said, *Ay! without the works of the Law; therefore trample the Law under foot, lest thy works should interfere with thy faith.* Hence one of the great contests which the heroic Reformer had to wage through the chief part of his life, was against the Antinomian errours whereby the Prince of this world tried to hinder and pervert the Gospel of righteousness. Sometimes too, as man, when driven out of one errour, is sadly prone to rush into its opposite, even they who have clearly discerned how the righteousness of God has been manifested to the world in the incarnation and death of His Son, and who have been earnestly desirous of magnifying Christ in their own lives, have yet been misled by an over-anxious fear of ascribing anything to human merit, into speaking disparagingly of that dutiful obedience, which the redeemed servants of Christ, the adopted children of God, are bound to pay to their Master and Father. But never, by no single

word, does St. Paul countenance such a delusion; never, I believe, does Luther, if we weigh his words fairly, with a due attention to the context, and to the uniform tenour of his teaching. It is true, Luther is perpetually inveying, with the utmost vehemence of condemnation, against that deadly heresy of good works, which was then spread over the Church, poisoning the sources of its life. Now in reading such passages, if we forget that the good works which he is thus reprobating, consisted mainly in formal acts of worship and outward penances and mortifications, performed as an expiation for sin, under the notion of their being meritorious, we may easily fancy that his expressions are derogatory to morality; more especially if, with ears unused to any louder sound than that of academic argument, we come on a sudden within the thunder of his battlecry. Nevertheless, so marvellously clear was his insight into the fundamental principles of Christian doctrine,—so thoroughly had he been convinced, above all other men, it would seem, since the apostolic age, of sin and of righteousness and of judgement by the Comforter,—that one may feel some degree of confidence in asserting, that he never,—even in those writings which he poured forth almost wave after wave, and ray after ray, according to the exigencies of the Church, for so many years,—said anything which, if candidly and rightly interpreted, with a due regard to the occasion and circumstances, is repugnant to the truth on this head. Or at all events, if a curious research may discover certain expressions here and there, in which, when contending against the Pelagian errours of the Romish Church, he has not been careful enough so to measure and limit his expressions, as to keep them from impinging on the proximate

portions of the truth, justice would require that, before we make him an offender for a word, we should compare what we may deem objectionable, with the glowing exhortations to bring forth the fruits of love, in which his writings abound. If we do so, we shall find that, while no preacher of the Gospel has been more energetic in denouncing that noxious errour which considers good works as the ground of justification, few have been so earnest and eloquent in enforcing the necessity of good works as the fruits of faith and love, and as a testimony that the Prince of this world has been judged.

This form of errour however is not one which has ever gained much currency in the higher and better educated classes of society. The deep and strong religious feeling, which must accompany it, if it be sincere, will seldom be found without some force of character and of intellect: and this in our days will keep a person, who has gone through a course of scholastic discipline, from running into the extravagances of Antinomianism. But the Prince of this world, we may be sure, will also have his devices for ensnaring those who may seem to belong more especially to his empire, those who, from their more conspicuous station, and from the influence they exercise over their brethren, are not seldom by way of eminence denominated *the world*. The delusion which in these days he is the fondest of, and which the world is much readier to swallow, is one whereby it is pampered in its indolent carelessness and self-indulgence, and whereby it is in like manner beguiled into believing that its Prince has not been judged, or at least that, if he has, his sentence has not been one of condemnation, but acquittal. The worldly notion of Christianity will mostly amount to something like this,—that it is a scheme of mercy, in which God is pleased to

shew forth His forbearance and goodnature,—yes, His goodnature,—I know no other word so well fitted to express what the children of this world regard as the chief attribute of the Christian God,—in pardoning all except very flagrant and outrageous criminals. They look upon Christianity,—may I not say so?—as a scheme for just paring the claws of sin, and then letting it run about at will. My young friends, I am certain there are many amongst you, who will have heard Christianity spoken of in some such manner as this. There are many amongst you, I am certain, whose thoughts, when they have been turned toward religion, will have lulled themselves to sleep by muttering, that God has revealed Himself to us Christians as a God of mercy, and that this is the great difference between our religion and that of the Jews and Heathens,—that the knowledge of this constitutes our special privilege and advantage. Nay, my dear friends, are there not some amongst you, who are still lying under this miserable and fatal delusion? are there not some, who still cry *Peace* to your souls, because Christianity is a religion of mercy? Do I then mean to say that it is not a religion of mercy? God forbid! But it is only a religion of mercy, because it is also a religion of truth and of righteousness. It is a religion of mercy, because Mercy in it is met together with Truth. It is a religion of peace, because Peace and Righteousness have kist each other in it. Else it would not be a religion of mercy. There would be no mercy in Christianity, if God had sent His Onlybegotten Son into the world, to the end that mankind might be allowed to continue in sin. This is the mercy of the Spirit of evil. The Spirit of evil would have you continue in sin. He would have you go on day by day and year by year heaping sin upon

sin, wrapping one poisonous fold after another around you, quaffing one deadly potion after another, until your whole head shall be sick, and your whole heart faint, and nothing shall remain of you except wounds and bruises and putrefying sores. But this is the very proof which God has given of His exceeding mercy, that He has called you out of your sins, that He will not leave you to rot and moulder away in them, that He would draw you out of them, almost in despite of yourselves, by the cords of His love,—yea, that He has called you to a communion with Himself, a communion which can only be enjoyed in proportion as you become like Him,—that He has called you to a share and portion in that which is most glorious and excellent in Himself, to become holy as He is holy, and pure as He is pure, and perfect as He is perfect. Yes, brethren, this is the real proof of God's mercy, that He has commanded you, and will help you, to cast away all manner of sin, the least as well as the greatest; for nothing can be small or to be disregarded, which estranges and cuts you off from God. The world in its cruelty tells you that you may be intemperate, that you may be licentious, that you may be ambitious, that you may be neglectful of all your duties to God, and of almost all your duties to your fellow men, that you may spend your lives in pursuing your own pleasure and your own aggrandizement, and that all the while you may be respectable and estimable and honourable, and may even put in a claim for the crowns of earthly glory. This is the world's mercy, or rather its cruelty. A few vices it bids you beware of, those which it has been pleased to brand with shame. But every other vice you may indulge in to your heart's content, and need only take care that you do not hurt

yourselves by it. God, on the other hand, tells you that you do hurt yourselves, that you hurt your immortal souls, by every sin you indulge in. For every sin is poison: every sin, the least as well as the greatest, tends to canker and destroy your souls: every sin breeds death, and cuts you off from the communion of the blessed. Therefore does God shew forth His infinite mercy in calling you away from all manner of sin, by sending His Spirit to convince you, not only of sin and of righteousness, but also of judgement, in order that you may not be doomed to follow the Prince of this world into condemnation, but may be fitted more and more for receiving the inheritance which your Saviour has purchast for you, along with the saints in light,—that you may rise more and more out of the darkness of this world into the light of His presence,—and that He may give you every blessing and every grace, grace upon grace, and blessing upon blessing. Yea, He offers Himself to you, His whole beatific fulness: He has given you His Onlybegotten Son: He would give you His allholy Spirit, to dwell and abide in you for ever.

God desires, earnestly desires, to give you all these blessings. Doubt not, my young friends, that this is so. Believe it with an assurance no less lively and strong than you feel of your own existence, or of the existence of the world around you. It is by doubt, by unbelief, that man still, as ever, frustrates God's gracious dealings. Surely we may most reasonably trust, that He who sent down His Onlybegotten Son to live in the form of a Servant, and to die on the Cross for mankind, and who sent down His Spirit with such power to the Apostles and the other preachers of the Gospel in the first ages of the Church, had an end very dear to His heart, which

He designed to accomplish by these mighty means, and for which, if I may so speak in all reverence, He made these inestimable, unimaginable sacrifices. And God is not man, that He should forget what he once purpost, or that he should weary because a work is not readily concluded, or that He should change His mind and cast away what was so precious in His sight. It is true, eighteen hundred years have rolled by, since Christ offered Himself up on the Cross, and since the Comforter came down to the Apostles. But what are eighteen hundred years to Him, before whom a thousand years are as one day? They are as though today and tomorrow had past by with one of the sons of men, and the next day were just about to open upon him. The laws of nature, as they are called, the laws of cohesion and attraction and gravitation, the laws of growth and decay, the laws by which the suns are kept in their spheres, and the planets in their orbits, are the same now as they were eighteen hundred years ago. Much more does the same unchangeableness inhere in God's moral laws, in the laws of His righteousness and love, which were, when the outward world was not, and which will continue after the outward world has sunk into its appointed grave. Therefore be not doubtful, but stedfastly believe that God still purposes to give you all those rich treasures of blessing which He gave to our fathers. The Crown of the Saviour is still incomplete; the Marriage-feast of the Lamb is not yet full: the Comforter is still gathering jewels for that Crown, and calling guests to that Feast; and you may all be among those jewels, in the number of those happy guests. In order that you may be fitted for these blessings hereafter, God still sends His Spirit to all who desire to

obtain these heavenly prizes. For you can only obtain them in one way, in the way which God has ordained, which He ordained in the first instance for the whole Church, and for the world when it was to be called into the Church; and which He still ordains for the whole Church, and for every soul incorporated into it. You must be convinced of sin, you must be convinced of righteousness, you must be convinced of judgement, with that living, ruling, practical conviction, which the Spirit of God alone can produce. The Spirit of God is ready to work that conviction in you, in every one of you,—to work it in those in whom it has not been wrought already,—to confirm and strengthen it in those in whom it has. He who sent the Comforter at first to His disciples, still sends Him to His Church, and to every member of His Church. Yes, brethren, to each and every one of you, Christ has sent and will send His Spirit, to convince you of sin and of righteousness and of judgement. Only you must not close, but open your ears and your hearts to receive that conviction; you must not turn away, but listen to it, readily, attentively, patiently; you must give heed to it, and endeavour to follow it, to obey it, to rule your lives according to it; above all, you must beware of resisting it, of quenching it, of driving it from you, of doing what it forbids and condemns. You must seek it by prayer, by earnest, fervent, persevering prayer. You must seek it by frequent and searching meditation on the truths which it reveals to you, on unbelief and faith, on righteousness and unrighteousness, the unrighteousness of man and the righteousness of Christ, and on the victory of the Cross whereby the Prince of this world was judged. In this, as in all things, you must strive diligently and

strenuously to act according to the light you have already received, in full reliance on the neverfailing promise that to him who has shall be given. And while you study the mysteries which God has declared to us in the Scriptures, with all your heart and all your mind, you must endeavour to make them the rule and principle of your lives, and to fashion yourselves after that pattern of the mind of God, which was made manifest in every word and deed of His most blessed Son.

In the next verse but two after the text, our Lord, while still speaking of the coming of the Comforter, says, *He shall glorify Me; for He shall receive of Mine, and shall shew it to you.* This, we have seen, is what the Comforter does through the whole of His threefold work. In every part of it He glorifies Christ. In convincing us of sin, He convinces us of the sin of not believing in Christ. In convincing us of righteousness, He convinces us of the righteousness of Christ, of that righteousness which was made manifest in Christ's going to the Father, and which He received to bestow it on all such as should believe in Him. And lastly, in convincing us of judgement, He convinces us that the Prince of this world was judged in the life and by the death of Christ. Thus throughout Christ is glorified; and that which the Comforter shews to us relates in all its parts to the life and work of the Incarnate Son of God. In like manner all the graces which the Spirit bestows, are the graces which were manifested in the life of Christ. It is Christ's love that He shews to us and gives to us, the love through which Christ laid down His life for His Church,—and Christ's joy in His communion with His Father,—and the peace which Christ had when He had overcome the world,—and Christ's longsuffering in pray-

ing that His murderers might be forgiven,—and Christ's bounty in giving of all the treasures of heaven,—and the faithfulness of Him who is the faithful Witness, Himself the Truth,—and the gentleness with which Christ took up little children in His arms and blest them,—and Christ's meekness in never answering again,—and the temperance of Christ, who made it His meat and drink to do the will of His Father. All these graces were manifested upon earth in their heavenly perfection, when the fulness of the Godhead dwelt in the Man Christ Jesus; and all these graces the Spirit of God desires to give to all who believe in Christ Jesus. All these graces He desires to give to every one of you, so that Christ may be formed in you, and that your life may be swallowed up in His life. Thus shall you too glorify Christ; and with Him you will glorify the Father. Let this be the glory which you seek, not your own vain, fleeting glory, but the glory wherewith you may glorify Christ and the Father; and this glory shall abide with you for ever.

The Comforter will convince the world of sin and of righteousness and of judgement. This passage has supplied us with food for godly meditation during several Sundays; and how far are we from having exhausted it! Rather do we seem to have been merely skimming over the surface, diving down now and then a little way, while unfathomable depths were stretching below us. Such do we ever find to be the case in studying the Scriptures. The more light and comfort we derive from them, the more clearly do we discern how far that light and comfort falls short of what we might derive, if we give up our hearts and minds to them with a more entire faith. O that these same words might supply us with food for godly meditation through the whole of our lives! Yea,

when we arise from the grave, may the first thought that dawns on our reawakening souls, be the thought of Christ our Righteousness! May this thought abide with us through eternity, brightening evermore as we gain a clearer insight into the inexhaustible riches of that righteousness! And when the vision of our earthly lives flits across our spirits, when we look back,—if the blessed ever look back,—to this world and its trials, may our foremost thoughts and feelings be those of thankfulness to the Comforter who convinced us of sin, and to Him by whom the Prince of this world was judged.

To Him, therefore, the gracious Comforter, who convinces us of sin and of righteousness and of judgement, and to Jesus Christ, the Lord of our faith, and our Righteousness, by whom the Prince of this world was judged, and to the blessed Father, who vouchsafes to send His Son and His Spirit for the redemption and sanctification of mankind, be all praise and thanksgiving and glory and adoration, from angels and saints, world without end.

NOTES.

NOTES.

Note A: p. 7.

Since this Sermon was preacht, I have found that Bishop Andrewes, in his Sermon on the same text,—the fourth among those *On the sending of the Holy Ghost*,—has tried to explain the expediency of our Lord's departure by a like illustration. The passage powerfully confirms the argument in the text. "Christ it is that telleth it us, and telleth it us for a matter of great truth, these were,—and whose case is better than these?—but, if these, some there are, in that case, it may be said to them truly, *It is expedient I be gone.* And what case may that be? Even that case that maketh the mother many times withdraw herself from her young child, whom yet she loveth full tenderly, when the child groweth foolishly fond of her; which grew to be their case just: Christ's flesh, and His fleshly presence, that, and none but that. So strangely fond they grew of that, as they could not endure He should go out of their sight: nothing but His carnal presence would quiet them. We know who said, *If Thou hadst been here, Lord;* as if absent He had not been as able to do it by His Spirit, as present by His body. And a tabernacle they would needs build Him, to keep Him on earth still. And ever and anon they were still dreaming of an earthly kingdom, and of the chief seats there, as if their consummation should have been in the flesh. These fancies, indeed errours, they fell into about the flesh: They had need have it taken from them. The Spirit was gone quite: they had more need to have Him sent. This was at no hand to be cherisht in them. They were not to be held as children still, but to grow to man's

estate, to perfect age and strength; and so consequently to be weaned from the corporal presence of His flesh, nor to hang all by sense, to which, it is too true, they were too much addicted. The corporal therefore to be removed, that the spiritual might take place; the visible, that the invisible; and they, not in sight or sense, as hitherto, but in spirit and truth henceforth to cleave to Him; to say, with the Apostle, *If we have known Christ after the flesh, yet now henceforth we know Him so no more.* This was for them: and we should have been no better, as now we are: the flesh will but hinder the spirit, even the best."

The good Bishop indeed merely takes the instance where the relation between the parent and child is perverted by the "foolishly fond child;" while the argument in the text draws its analogy from the common order of human life. And after his fashion he gives one of his strong glances at the illustration, and passes on; whereas the congregation to whom I was preaching led me to dwell on the thought, and to expand it more than would have been warrantable in any other place.

Augustin too makes use of a similar illustration, when commenting on this passage (*In Joannis Evang. Tract.* xciv.), "Tanquam diceret, Expedit vobis ut haec forma servi auferatur a vobis; Caro quidem factum Verbum habito in vobis; sed nolo me carnaliter adhuc diligatis, et isto lacte contenti semper infantes esse cupiates. *Expedit vobis ut ego vadam: si enim non abiero, Paracletis non veniet ad vos.* Si alimenta tenera quibus vos alui, non subtraxero, solidum cibum non esurietis; si carni carnaliter haeseritis, capaces spiritus non eritis."

Augustin's illustration, like that of Andrewes, is taken from the earliest in the series of transitions, by which our moral life ascends out of total helplessness and dependence into a more and more distinct consciousness of personal responsibility. In the Sermon I have spoken of several of those transitions, through which the child gradually advances into a wider and freer field of action, until he becomes a student at the University; and I have hardly alluded to the transition which still awaited my hearers, when they were to be emancipated from the last restraints of tutelary discipline, and to go forth into the world to act under the sway of the principles, which they had hitherto been imbibing. This moment, which naturally affords the closest parallel to the condition of the disciples

as described in the text, is the one which Schleiermacher, in his *Glaubenslehre*, compares with it. In explaining the proposition, that the complete communication and reception of the Holy Spirit could not take place till after Christ's departure from the earth, he says (vol. ii. pp. 288—290), "We must here look back to the two primary movements of our vital principle, our faculty of receiving lively impressions, and that of free personal action, the reciprocation of which constitutes our life, a life the more perfect and the more fully developt, the wider the range of each is, and the more complete their correspondence. Now so long as the disciples abode with Christ, their receptive faculty was developt; and by their constant assimilation of what He gave them, the foundation was laid for their future labours in spreading the Kingdom of God.—On the other hand they were not called at that time to any positive personal activity. What Christ imposed on them in this way was merely for the sake of practice, and for this very reason was not independent, but needed a particular impulse for each several occasion.—The more however all depend upon one, and each receives his movement from that one, the more are all merely his instruments or members; and the whole is only an enlargement of his single personality,—rather resembling a household or a school, than a community. Thus the ancients regarded a state, in which all are unconditionally subject to the will of one, as an enlarged household, in which a number of living instruments move according to the will of a single individual: and a school is an intellectual community, which depends entirely on the mental power and train of thought of one man, imprest on a number collectively. Now the communion between Christ and His disciples was in one sense like a household, in another like a school. A family however will disperse after the death of the father; and unless some new bond be framed for its members, they are scattered abroad. In a school too, unless some fresh common impulse arises, beside their original desire of knowledge and their personal attachment, no further development will take place after the death of the master; but the previous union gradually wears away. Now it could not be otherwise during the life of Christ, than that every one of the disciples should cling almost entirely to Him, and desire to receive from Him, without feeling ripe to act independently for the formation of the Kingdom of God."

NOTE B : p. 18.

When our Church has the courage to undertake the task of revising the Authorized Version of the Bible, the account of the work of the Comforter, given in the 13th verse of our Chapter, will be corrected, along with a number of other inaccuracies arising from inattention to the force of the Greek article. The neglect of this force is one among the many proofs that our Version of the New Testament is too dependent on a Latin translation, probably that of Erasmus. For a competent Greek scholar, even in those days, would hardly have rendered ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν, *He will guide you into all truth;* though this would be a natural rendering of *ducet vos in omnem veritatem*, as Erasmus had translated the words. Even the preposition *into* points to the Latin *in*, rather than the Greek εἰς. Wiclif, translating from the Vulgate, *docebit vos omnem veritatem*, has *he schal teche you al truthe.*

It is noticeable that Luther also renders this verse without regard to the article, *der wird euch in alle Wahrheit leiten;* which is retained even in Meyer's recent corrected edition. Nor is the objection removed by De Wette's translation, *So wird er euch den Weg zu aller Wahrheit leiten.* The meaning is happily exprest in that of Scholz : *dann wird er euch zur vollen Wahrheit leiten.*

The coincidence between our Version and Luther's might be urged as an argument in favour of the notion entertained by Bishop Marsh, that our Version bears marks of the influence of Luther's, exercised in the first instance upon Tyndall. But the grounds brought forward in support of this notion have been much shaken by Mr. Walter, in his Letter *On the Independence of the Authorised Version of the Bible.* Nor is Marsh more successful in establishing the influence of the Vulgate on our Version. A slight comparison of our Version with the original Greek and with the Vulgate will suffice to convince us that it is totally independent of the latter ; or at least that, if our Translators made use, as they doubtless did, of the Vulgate, they did so with a strong conviction of its defects, and a free exercise of their judgement in avoiding them. Yet I cannot agree with Mr. Walter in calling our Version *independent :* indeed it would have been very reprehensible to have made

it so. The Royal Injunction rightly directed the Translators to take "the Bible read in the Church, commonly called the *Bishops Bible*," as their basis, and to make as few alterations as might be:" and this again was a mere revision of prior English Versions. But besides it is evident from hundreds of passages in the New Testament, that the Translators were continually in the habit of using a Latin Version, without consulting the original Greek. Hence a multitude of inaccurate, or at least inadequate renderings; which however do not arise, like those in the Rhemish Version, from a coincidence with the Vulgate, but often from an imperfect apprehension of some Latin substitute for the word in the Greek text,—from taking some special sense of the Latin word, different from that in which it was used to represent the Greek original. Among these none has been more mischievous than the rendering of θρήσκεια and θρῆσκος by *religion* and *religious* at the end of the first chapter of St James. *Religio* and *religiosus* do answer precisely to the Greek words; but no Greek scholar would have thought of translating θρήσκεια by *religion*, or θρῆσκος by *religious*. Tyndall's words, *devotion* and *devout*, which are retained by Cranmer, come much nearer to the originals; but *worship*, if there were a cognate adjective, would best express θρήσκεια. The perversion which the meaning of the original suffers from our translation is beautifully set forth by Coleridge, in the Introductory Aphorisms of his *Aids to Reflexion*.

Let me cite another instance, which, though of much less importance, will serve equally to prove the fact. Among the works of the flesh, St Paul, in the Epistle to the Galatians (v. 20), numbers διχοστασίαι, which we render *seditions*. But *seditions*, in our old, as well as in our modern language, are only one form of the divisions implied by διχοστασίαι, and assuredly not the form which would present itself foremost to the Apostle's mind, when writing to the Galatians. At first too one is puzzled to understand how the word *seditions* came to suggest itself in this place, instead of the more general term *divisions*, which is the plain correspondent to διχοστασίαι, and is so used in Rom. xvi. 17, and in 1 Cor. iii. 3. Here the thought occurs, that the Latin word *seditio*, though in its ordinary acceptation equivalent to its English derivative, yet primarily and etymologically answers very closely to διχοστασία; and one is led to conjecture that our Translators must have followed some Latin Version, in which the word

seditiones was used, not without an affectation of archaic elegance. Now the Vulgate has *dissensiones;* but in Erasmus, whose style was markt by that characteristic, we find the very word *seditiones.* Hence Tyndall, whom we know from his controversial writings to have made use of Erasmuses Version, took his *sedition,* not minding that the sense in which Erasmus had used the Latin word, was alien to the English; and from Tyndall it has come down, through Cranmer's Bible, with a mere change of number, into our present Version; while Wiclif and the Rhemish render the Vulgate by *dissensions.*

To return to the passage in St John: Middleton has of course noticed the omission of the article in our Version. Campbell, who corrects his text, remarks that Wesley's is the only English Version he had seen, which retains the article, yet that it ought not to be omitted, as "it is not omniscience that is promist, but all necessary religious knowledge." Scott, in his note, says, "*πᾶσαν τὴν ἀλήθειαν, all the truth,* the truth as it is in Jesus, the whole counsel of God."

It may be pleaded indeed that, however the verse be rendered, everybody will clearly understand this to be its meaning, and that therefore it matters not whether we correct it or no. Now this notion, that slight errours and defects and faults are immaterial, and that we need not go to the trouble of correcting them, is one main cause why there are so many huge errours and defects and faults in every region of human life, practical and speculative, moral and political. Nor should any errour be deemed slight, which affects the meaning of a single word in the Bible; where so much weight is attacht to every single word; and where so many inferences and conclusions are drawn from the slightest ground, not merely those which find utterance in books, but a far greater number springing up in the minds of the millions to whom our English Bible is the code and canon of all truth. For this reason errours, even the least, in a version of the Bible, are of far greater moment than in any other book, as well because the contents of the Bible are of far deeper importance, and have a far wider influence, as also because the readers of the Bible are not only the educated and learned, who can exercise some sort of judgement on what they read, but vast multitudes who understand whatever they read according to the letter. Hence it is a main duty of a Church to

take care that the Version of the Scriptures, which it puts into the hands of its members, shall be as faultless as possible, and to revise it with this view from time to time, in order to attain to the utmost accuracy in every word.

It is true, though theologians may differ in their interpretation of this passage, as they do more or less with regard to almost every verse in the New Testament, their differences will not be occasioned, except in a slight measure, by the neglect of the article in the Version. Thus Luther, though he omits it, interprets the words very characteristically: "This truth, which the Holy Ghost is to teach them, is not such a doctrine and knowledge as Reason of itself can understand and hit upon, as the perverters of this text prate: for the Holy Ghost and Christ's Church do not concern themselves with things which are subject to man's understanding, and which belong to this temporal life and to worldly rule; such as the enacting of laws as to what one shall eat or drink, that one shall be a monk or a nun, have a wife and children, or remain unmarried, that one shall make a distinction between laity and clergy, shall maintain and enlarge church-lands, shall build and endow churches, and so forth,—but treat of far other matters, how God's children are to be begotten out of sin and death unto righteousness and everlasting life,—how God's Kingdom is to be establisht, and the kingdom of hell to be destroyed,—how we are to fight against the devil and to overcome him,—how to cheer, strengthen, and uphold faith, so that a man shall continue alive in the midst of death, and even under the consciousness of sin shall preserve a good conscience and the grace of God."

In like manner Tauler, in his Sermon on our text, represents the truth which the Comforter was to teach, as coinciding with the essential doctrines of his Mystical Theology. "The Holy Ghost will not teach us all things, so that we shall know whether there will be a good harvest and vintage, whether bread will be dear or cheap, whether the present war will come to an end soon; but He will teach us all things which we can need for a perfect life, and for a knowledge of the hidden truth of God, of the bondage of Nature, of the deceitfulness of the world, and of the cunning of evil spirits.—Thus, when the Holy Ghost comes to us, He teaches us all truth; that is, He shews us a true picture of

our failings, and confounds us in ourselves, and teaches us how we are to live rightly and purely for the truth, and teaches us to sink humbly into a deep humility, and to cast ourselves utterly down beneath God, and beneath every creature. This is a true art, in which all art and wisdom are concluded, and which we need indispensably for our true perfection and felicity. This is a true, hearty humility; and this must be truly in us, wrought into our souls.—Man can do nothing whatever as before the Lord, unless he has this humility really at all times within him."

It is well remarkt by Ackermann, in an Essay on the meaning of the words, *πνεῦμα*, *νοῦς*, and *spirit*, in the *Theologische Studien und Kritiken* (xii. 889), "One cannot too often urge, that it is necessary to lay aside the common meaning which we attach to the word *truth*, if we would form a right conception of St John's *ἀλήθεια*. By this word he denotes, not an object of theoretical knowledge, but a relation to God and the things of God. The religions of the Heathens are represented in the Old Testament as mere lies and nonentities; and agreeably thereto a right conception of the things of God, in accordance with the will of God, on the part of man, is termed *ἀλήθεια*."

On the other hand Hammond, in his Paraphrase, also according to his wont, cuts down this whole truth, which the Holy Ghost is to teach the Apostles, to something merely temporary, transient, and external: "He shall instruct you what is to be done, teach you the full of my Father's will for the laying aside of the ceremonial external law of the Jews, freeing all Christians from that yoke, &c." These narrow, historical expositions of Scripture are among the evils which our Theology has derived from an exaggerated reverence for the Fathers. With them indeed such applications have a living force: for the reception of the Gentiles into the Church was still an event of deep personal interest, which, while living in conflict with Heathenism, all could feel, and in some measure appreciate. But in later ages such interpretations, when they are given as the whole or main sense, deaden the words of Scripture; and whereas Scripture, in speaking of temporary things, always sets out the permanent idea, they invert this process, and subordinate the ideal truth to that which was merely its occasional type and exemplification. In this respect also do we owe an incalculable debt to the great Reformers, to

Calvin, Beza, Melanchthon, and above all to Luther, who, as they and their compeers set free the words of Scripture from their prison of a dead language, in like manner set free its spirit from the load of mere historical expositions and fantastical allegories, wherewith it had been overlaid, and who brought out the fulness of the truth, that the Bible "is not of an age, but of all time." If we find them, Luther especially, applying the words of Scripture with endless iteration to the controversies and struggles of their own days, this only shews the strength of their conviction that the Bible was no less a living book in their age, than in those when it was first written: and the way in which we are to imitate them is, not by clinging to their application as the chief or only true one, but by applying the principles and promises of Scripture in like manner to the great warfare waging between the Powers of Good and Evil in our days, by discerning and shewing how the Bible is equally a living book in the nineteenth century as in the sixteenth, and as in the first, how it contains a key to all the mysteries of our age, a clue through all its perplexities, and a staff of comfort to bear us up under the despondency which might otherwise crush us. This is its office now, as then; and this office it will discharge. The spirit which the Reformers set free, will continue free, in spite of all that Arminian and Socinian and Romanist and Rationalist commentators can do to cage it again.

By Curcellæus this declaration of our Lord's is cited to prove the sufficiency of Scripture. "Istae voces, *omnem veritatem*, ostendunt Christum, et vicarium ejus Spiritum, nihil praetermisisse eorum quae docendi erant Apostoli, ut demandato sibi munere recte defungi possent:" *Religionis Christianae Institutio*, I. xi. 4. In his *Tractatus de Ecclesia*, viii. 5, he interprets *omnem veritatem* by "perfectam cognitionem rerum omnium ad religionem et cultum Dei pertinentium." At the same time he observes, "Imo etiam post acceptum Spiritum Sanctum ignorarunt (Apostoli) gentes ad participationem Evangelii vocandas esse sine observatione rituum legis Mosaicae. Nam quod promiserat iis Christus, Spiritum Sanctum eos deducturum in omnem veritatem, id non ita accipiendum est, quasi simul et semel ipsis omnem veritatem patefacere deberet, sed quod paulatim et oblata occasione moniturus ipsos esset sui officii, et revelaturus ea quae ad illius functionem cognitu erant necessaria. Excepto tamen illo casu de Vocatione

Gentium, nihil videmus ipsis novi, quoad doctrinam, patefactum esse. Ita ut ab illo tempore quo Petrus ad Cornelium ivit, et ipsum in fide Christiana instituit (quod secundo aut tertio post Christi passionem anno contigit) Apostolos omnia perfecte novisse quae ad munus suum pertinebant statuendum sit."

Still, though the want of the article will not occasion the learned to misapply our Lord's declaration concerning the truth to which the Comforter is to lead us, the preceding extract from Luther shews that this declaration was grossly misapplied in his days: and assuredly the misprision of this passage has aided in fostering the delusive notion that the Bible is a kind of encylopedia of universal knowledge, and that every expression in it bearing, however allusively, upon astronomy, or geology, or history, has the same divine attestation of its infallibility, as what it reveals concerning God, and concerning man in his relation to God. This notion in fact is one of the idolatries, by means of which man would save himself from the labour of patient and continuous thought, an idolatry akin to that of the Caliph Omar for the Koran, and of many among the Greeks for the Homeric poems, as containing all that is worth knowing about all things. Man would fain believe himself to be omniscient, without taking pains to become so. This notion has ever been still more injurious to Religion than to Science: for Science soon overleaps and treads down the fences which are thus erected to check it; but, as Religion cannot possibly maintain the positions, which she is thus engaged to defend, her failure in this field shakes the confidence in her power, even within her own province.

At the same time there is a sense in which, it is quite certain, the Spirit of God alone will lead us to all Truth, even with regard to temporal and human and earthly things. Two opposite classes of phenomena might indeed dispose us to question this,—on the one hand the sceptical, unbelieving spirit, which has so often been found united with high attainments in knowledge,—and on the other hand the narrowmindedness with which self-sufficient bigotry has perpetually set itself in opposition to all manner of knowledge beyond the range of its own shortsighted vision, as though the God of truth could only dwell in darkness. So imperfectly do we yet understand the redemption wrought for us by Christ; and so obstinate are we in separating what God has united, as though it were

impossible for the Tree of Knowledge to stand beside the Tree of Life. Yet in the redeemed world they do stand side by side, and their arms intermingle and intertwine, so that no one can walk under the shade of the one, but he will also be under the shade of the other. On this point I have already had occasion to speak more than once, for instance in the Sermon on *the Church the Light of the World*, in those on *the Victory of Faith* (pp. 181, foll.) and in that on *the Law of Selfsacrifice*. Therefore I will not renew the argument here; although it is most important in these days that all should be convinced that the pure love of Truth cannot be separated from the love of God, nor the perfect knowledge of Truth from the knowledge of God; and that the Spirit of God alone can purge our intellectual eye from the manifold films which disguise and distort all objects, and prevent its seeing them; even as He alone can enable us to discern the true essence and relations of all things, the idea in which they were made, and the relation in which they stand to their Maker.

NOTE C: p. 20.

This is the ground taken by Augustin in his Sermon on this passage (Serm. cxliii). "Spiritus Sanctus hoc magnum munus attulit crediturus, ut eum quem carnalibus oculis non viderent, a carnalibus cupiditatibus mente sobria et spiritualibus desideriis ebria suspirarent. Unde et ille discipulus, qui se dixerat non crediturum, nisi cicatrices ejus manu tetigisset, cum contrectato corpore Domini quasi evigilans exclamasset, *Dominus meus et Deus meus!* ait illi Dominus, *Quia vidisti me, credidisti; beati qui non viderunt et crediderunt.* Hanc beatitudinem Spiritus Sanctus Paracletus attulit, ut ab oculis carnis servi forma remota, quam de virginis utero accepit, in ipsam Dei formam, in qua Patri aequalis, etiam cum in carne apparere dignatus est, permansit, purgata mentis acies tenderetur; ut eodem Spiritu repletus Apostolus diceret, *Et si noveramus Christum secundum carnem, sed nunc jam non novimus.* Quia et carnem Christi non secundum carnem, sed secundum spiritum novit, qui virtutem resurrectionis ejus, non palpando curiosus, sed credendo certus agnoscit; non dicens in corde suo, *Quis ascendit in coelum? hoc est Christum deducere; aut Quis descendit in abyssum? hoc est Christum a mortuis reducere: sed prope est,* inquit, *verbum in ore tuo,* quia Dominus est Jesus; et *si credideris*

in corde tuo quia Deus illum suscitavit a mortuis, salvus eris. Corde enim creditur ad justitiam, ore autem confessio fit ad salutem. Cum ergo hanc beatitudinem, qua non videmus et credimus, nullo modo haberemus, nisi eam a Spiritu Sancto acciperemus, merito dictum est, *Expedit vobis ut ego vadam.* Semper quidem divinitate nobiscum est: sed nisi corporaliter abiret a nobis, semper ejus corpus carnaliter videremus, et nunquam spiritualiter crederemus; qua fide justificati et beatificati, idipsum Verbum Deum apud Deum, per quod facta sunt omnia, et quod Caro factum est, ut habitaret in nobis, corde mundato contemplari mereremur."

To the same purport, in Serm. cclxx. he says, calling on us to consider the meaning of the words, *Non potest ille venire, nisi ego abiero,* "Quasi aliquid, ut secundum carnalem sensum loquamur, in supernis Dominus Christus servaret, et inde descendens hoc quod servabat, Sancto Spiritui commendasset, et ideo ad nos venire non posset, nisi ille rediisset qui commendatum reciperet; aut quasi nos utrumque ferre non valeremus, nec utriusque possemus tolerare praesentiam. Quasi vero alter ab altero separetur; aut quando ad nos veniunt, ipsi angustias patiantur, ac non potius nos dilatemur.—Videtur mihi, quod discipuli circa formam humanam Domini Christi fuerant occupati, et tanquam homines in homine humano tenebantur affectu. Volebat autem eos potius affectum habere divinum, atque ita de carnalibus facere spirituales: quod non fit homo nisi dono Spiritus Sancti. Hoc ergo ait: Mitto vobis donum, quo efficiamini spirituales; donum scilicet Spiritus Sancti. Spirituales autem fieri non poteritis, nisi carnales esse destiteritis. Carnales vero esse desistetis, si forma carnis a vestris oculis auferatur, ut forma Dei vestris cordibus inseratur. Ex hac enim humana forma—Petri etiam tenebatur affectus, quando eum quem multum amabat, mori timebat. Amabat enim Dominum Jesum Christum, sicut homo hominem, sicut carnalis carnalem, non sicut spiritualis majestatem. Unde hoc probamus? Quia cum interrogasset ipse Dominus discipulos suos, quis ab hominibus diceretur,—ait illis, *Vos autem quem me esse dicitis?* Et Petrus, unus pro caeteris, unus pro omnibus, *Tu es,* inquit, *Christus Filius Dei vivi.* Hoc optime, veracissime: merito tale responsum accipere meruit, *Beatus es, Simon Bar-Jona, quia non tibi revelavit caro et sanguis, sed Pater meus qui in coelis est. Et ego dico tibi,—Tu es Petrus:* quia ego petra, *tu Petrus;* neque enim a Petro petra, sed a petra Petrus;

quia non a Christiano Christus, sed a Christo Christianus. *Et super hanc petram aedificabo Ecclesiam meam:* non supra Petrum, quod tu es, sed supra petram quam confessus es. *Aedificabo* autem *Ecclesiam meam;* aedificabo te, qui in hac responsione figuram gestas Ecclesiae. —Deinde coepit Dominus Deus suam praedicere passionem.—Hic Petrus expavit, et timuit ne periret morte Christus Filius Dei vivi. Utique Christus Filius Dei vivi, bonus de bono, Deus de Deo, vivus de vivo, fons vitae, et vera vita, perdere mortem venerat, non perire a morte. Tamen ut homo Petrus exterritus, cujus erat circa Christi carnem humanus affectus.—Nollemus ergo ut talibus dicatur, *Expedit vobis ut ego vadam? Nisi ego abiero, Paracletus non veniet ad vos;* nisi aspectibus carnalibus vestris humana forma subtrahatur, divinum aliquid capere, sentire, cogitare minime poteritis."

I have made these long extracts, not only on account of their intrinsic value, and for the light they throw on the text, and on the other passages which they bring into juxtaposition with it, but also because the latter extract is an interesting proof, among a multitude of others, that the common Romish interpretation of our Lord's speech to Peter is very different from that adopted by the early Church. Augustin indeed speaks, in his *Retractations* (I. 21), of having interpreted the declaration as applying to Peter himself, in an earlier work against Donatus; but it is plain that this must have been done without any reference to Rome. The chief part of the Fathers on the other hand understood Peter's recognition of the Divine Nature and Office of his Lord to be the Rock, on which Christ purpost to build His Church. Yet of course this confession is not to be taken apart from him who makes it. The Rock is Peter's faith, confessing the divinity of Christ, and standing as the representative of all in all ages who were to hold the same faith in Christ the Son of the living God; as this is nobly exprest by Origen (in Evang. Matth. xii. 10): Εἰ δὲ *φήσαντες καὶ ἡμεῖς* ὡς ὁ Πέτρος, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, οὐχ ὡς σαρκὸς καὶ αἵματος ἡμῖν ἀποκαλυψάντων, ἀλλὰ φωτὸς ἡμῶν τῇ καρδίᾳ ἐλλάμψαντος ἀπὸ τοῦ ἐν οὐρανοῖς Πατρὸς, γινόμεθα Πέτρος, καὶ ἡμῖν ἂν λέγοιτο ἀπὸ τοῦ Λόγου τὸ Σὺ εἶ Πέτρος, καὶ τὰ ἑξῆς. Πέτρα γὰρ πᾶς ὁ Χριστοῦ μαθητὴς, ἀφ' οὗ ἔπινον οἱ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, καὶ ἐπὶ πᾶσαν

τὴν τοιαύτην πέτραν οἰκοδομεῖται ὁ ἐκκλησιαστικὸς πᾶς λόγος, καὶ ἡ κατ' αὐτὸν πολιτεία· ἐν ἑκάστῳ γὰρ τῶν τελείων, ἐχόντων τὸ ἄθροισμα τῶν συμπληρούντων τὴν μακαριότητα λόγων καὶ ἔργων καὶ νοημάτων, ἔστιν ἡ ὑπὸ τοῦ Θεοῦ οἰκοδομουμένη ἐκκλησία.

It is curious to see the shifts by which the Romish commentators, at least that portion of them who are zealous in asserting the primacy of the Bishop of Rome, such as Maldonatus, try to make out that the view of this passage taken by the Fathers agrees with their own: and the contemplation will be profitable to us, if it leads us to reflect how apt we ourselves are to twist and warp and clip the most reluctant evidence, in order to fit it into our scheme of thought, and thus renders us more self-distrustful and more watchful. Yet after all St. Peter, as Schelling has remarkt, is in divers respects a type of the Romish Church. In the recent piratical publication of Schelling's Lectures, by which one of the shallowest and noisiest bablers in German theology has been disgracing the decline of his life, an ingenious comparison is traced between the character of the Church of Rome and that of St. Peter; and among other things the two sides of Peter's conduct on the occasion referred to are said to typify "the combination of steadfast faith with the meanest worldliness in the Romish Church." Of course such publications, taken from reports of lectures unrevised by the author, will very often fail of doing justice to his expressions. But true it is that, while it is the glory of the Church of Rome to have preserved the confession of Christ, the Son of the living God, through so many ages, notwithstanding the open assaults and insidious snares of numberless forms of heresy, that Church has ever been especially apt to lose sight of the spiritual and divine truth in the outward human form. She has been unable to recognise how it was indeed expedient for Christ to go away. She has never been content, unless she could get something present, a vicar, images, outward works, actual sacrifices, with priests to offer them up, real flesh and real blood. She chose rather to defy the evidence of the senses, than not to have an object of sense. Yes, assuredly it is a great sin of the Church of Rome, that, in the words just cited from Augustin, "amabat Dominum Jesum Christum, sicut homo hominem, sicut carnalis carnalem, non sicut spiritualis majestatem." This however has been the great difficulty in all ages and under all forms of the Church. Some cling to per-

sons, some to institutions, some to ordinances, another class to visions, dreams, immediate supernatural experiences. In one way or other we all want to touch the hem of Christ's earthly garment. If we can do this, we think ourselves safe; but we cannot conceive how it is possible that a man should believe and be saved. "Quia carnales sumus," says Calvin in his Commentary on our text, "nihil difficilius est quam praeposterum hunc affectum ex animis nostris revellere, quo Christum e coelo ad nos detrahimus."

NOTE D: p. 20.

Luther, in his *Exposition of the Fourteenth, Fifteenth, and Sixteenth Chapters of St. John*,—one of the most precious of his works, and which he himself called the best book he had ever written,—sets forth this argument with his usual simple power. "If I remain with you (our Lord says), you will have nothing in me but a bodily, natural comfort, and will be unable to attain to the high spiritual authority and everlasting life ordained for you. Therefore My departure, which troubles you now so greatly, should be your chief joy. Let Me go away, and be afflicted to the utmost, and put to a shameful death; and be ye without anxiety; for know that all this is for your good.—It is declared in the Scriptures, and foretold by all the Prophets, that Christ shall suffer, and die, and be buried, and rise again, and shall thus begin a new everlasting Kingdom, in which men shall have eternal life, being redeemed from sin and death and hell. This must be fulfilled; and the hour is at hand when it shall come to pass.—Therefore your joy and salvation are now beginning; only you must learn a little to forget My bodily presence, and to wait for the Comforter. For My Kingdom cannot begin, nor the Holy Ghost be given, until I have died and left this life. My death and rising again will make everything new in heaven and on earth, and establish a state of things in which the Holy Ghost shall reign everywhere through the Gospel and through your office, so that ye shall sit, as I have before told you, and judge the twelve tribes of Israel, and have rule and power over sin and death, unto righteousness and eternal life, and that all who wish to be saved must hear and follow you. This is the treasure and the glory which I shall obtain for you: but it cannot be yours, until I have done that which is to gain it for you, and purchast and won it by My death.

"This is the meaning of these words. *Unless I go away*, that is, unless I die, nothing will be done; you will continue as you are; and everything will continue in its old state, as it was before, and is now,—the Jews under the Law of Moses, the Heathens in their blindness, all under sin and death; and no man can be redeemed from them or saved. No scripture would then be fulfilled; and I should have come in vain; and all would be vain that the holy Fathers before you and you have believed and hoped. But if I go and die, and do that which God in His counsels has decreed to accomplish by Me, the Holy Ghost will come to you, and work in you, and give you such courage, that you shall be My ambassadors, and shall sit with Me on My throne, shall convert the whole world, shall set aside the Law of the Jews, and destroy the idolatry of the Heathens, and shall reprove and change the whole world; and your doctrine shall stand fast for ever, and shall spread on every side, although the devil and the world shall be offended thereby. This is the blessing and the glory which My departure brings you. Therefore you must not trouble yourselves about My going away from you, but should think whither I go, and what I am to accomplish. Think not about My going away, but about this, that I am going to the Father. Thus, instead of the pain and grief which you now feel at My going away, you will find pure comfort, joy, and life; because I am going where I shall receive power from the Father, and be Lord over all things, and shall send you the Holy Ghost, who will glorify Me in the world; and thus through you I shall establish and spread My Kingdom, which shall never come to an end, and shall work such miracles that the devil and the world shall be confounded, and be subject to you; and you shall help many, and make many blessed. All which would remain undone, if I did not go away and die."

Luecke, in the first edition of his Commentary, which has lost something, as well as gained much in the subsequent ones, says on the text: "The history of the disciples, of the light they received, and of what they did, after the Ascension and the outpouring of the Holy Ghost, explains and confirms our Lord's words. None but He who had been crucified, had risen, and been glorified, the Son of God, who sat at the right hand of the Father, could be preacht by the Apostles as the Saviour of the whole world, and as the Lord of a new, eternal and spiritual Kingdom of Heaven. None

but the Son of God, who had overcome death, and returned in triumph to the Father, could the Paraclete proclaim to the world as the Fulfiller of all righteousness, as the Conqueror of the Prince of this world, and as Him unbelief in whom was sin."

NOTE E: p. 21.

This argument also has been urged by Bishop Andrewes, who seldom lets any rational view of a subject escape him, and does not always confine himself to such; as indeed it is difficult for a man to do, who is at all spellbound by a reverence for the exegetical fancies of the Fathers. As the disciples, he says, in the Sermon already quoted, "were to be sent abroad into all coasts, to be scattered all over the earth to preach the Gospel, and not to stay together still, in one place, Christ's corporal presence would have stood them in small stead. He could have been resident but in one place, to have comforted some one of them, St. James at Jerusalem: as for John at Ephesus, or Thomas in India, or Peter at Babylon, as good for them in heaven as in earth; all one. The Spirit, that was to succeed, was much more fit for men disperst. He could be, and was present with them all, and with every one by himself, as filling the compass of the whole world." In the edition of 1641, and in the new Oxford reprint, the last sentence stands thus: "He could be, and was present with them all, and with every one *by Himself*, as filling the compass of the whole world;" where *Himself* is markt by the capital as referring to the Spirit. To me it seems that Andrewes meant to express an antithesis: *the Spirit could be and was present with them all*, collectively, when they were gathered together, *and with every one by himself*, severally, when they were scattered over the earth. As his Sermons were published after his death from his manuscripts by Bishops Laud and Buckeridge, although the old edition is remarkably accurate, a slight emendation from conjecture is more warrantable than in a book revised by the author himself: more especially is it so in a writer of such a singular, abrupt, jagged, tangled style, in reading whom one seems to be walking through a thicket, crammed with thoughts and thoughtlets, and is caught at every tenth step by some outjutting briar.

NOTE F: p. 21.

The argument on this point comes forward again at the end of the third Sermon, in the observations on the words, *And ye see Me no more.* It is urged by Augustin, *De Peccatorum Meritis et Remissione*, II. 52. "Quamvis multa Dominus visibilia miracula fecerit, unde ipsa fides velut primordiis lactescentibus germinaret, et in suum robur ex illa teneritudine coalesceret (tanto est enim fortior, quanto magis jam ista non quaerit); tamen illud quod promissum speramus, invisibiliter voluit exspectari, ut justus ex fide viveret, in tantum ut nec ipse qui die tertio resurrexit, inter homines esse voluerit, sed eis demonstrato in sua carne resurrectionis exemplo, quos hujus rei testes habere dignatus est, in coelum ascenderit, illorum quoque se oculis auferens,—ut et ipsi ex fide viverent, ejusque justitiae, in qua ex fide vivitur, praemium, quod postea erit visibile, nunc interim per patientiam invisibiliter exspectarent. Ad hunc intellectum credo etiam illud esse referendum, quod ait de Spiritu Sancto: *Non potest ipse venire, nisi Ego abiero.* Hoc enim erat dicere, non poteritis juste vivere ex fide, quod de meo dono, id est, de Spiritu Sancto habebitis, nisi a vestris oculis hoc quod intuemini abstulero, ut spiritualiter cor vestrum invisibilia credendo proficiat. Hanc ex fide justitiam identidem, loquens de Spiritu Sancto, ita commendat: *Ille,* inquit, *arguet mundum de peccato, de justitia, et de judicio; de peccato quidem quia non crediderunt in Me; de justitia, quia ad Patrem vado, et jam non videbitis Me.* Quae est ista justitia, qua eum non viderent, nisi ut justus ex fide viveret, et non respicientes quae videntur, sed quae non videntur, spiritu ex fide spem justitiae exspectaremus?"

So again in his Treatise on the Trinity (I. 18), speaking of this passage: "Oportebat ut auferretur ab oculis eorum forma servi, quam intuentes, hoc solum esse Christum putabant quod videbant. Inde est et illud quod ait, *si diligeretis Me, gauderetis utique, quoniam eo ad Patrem; quia Pater major Me est:* id est, propterea Me oportet ire ad Patrem, quia dum Me ita videtis, ex hoc quod videtis, aestimatis quia minor sum Patre, atque ita circa creaturam susceptumque habitum occupati, aequalitatem quam cum Patre

habeo non intelligitis. Inde est et illud, *Noli Me tangere; nondum enim ascendi ad Patrem.* Tactus enim tanquam finem facit notionis. Ideoque nolebat in eo esse finem intenti cordis in se, ut hoc quod videbatur tantummodo putaretur. Ascensio autem ad Patrem erat ita videri sicut aequalis est Patri."

Bengel in one of the pregnant notes in his invaluable Gnomon,—a work which manifests the most intimate and profoundest knowledge of Scripture, and which, if we examine it with care, will often be found to condense more matter into a line, than can be extracted from many pages of other writers,—says, on the word συμφέρει in the text, "*Conducit* vobis, respectu Paracleti, v. 7. s. et Mei, v. 16. s. et Patris, v. 23. s." Thus he draws our attention to the manner in which our Lord Himself, in the subsequent part of the chapter, explains the advantages to accrue from His departure; telling the disciples first, how the Comforter would come to them, and arm them with power to convince the world, and would guide them to the Truth,—secondly, how after a little while He would return to them, and they would see Him again, when He was ascending to the Father, and their sorrow would be turned into joy, like that of a woman in travail when she is delivered of her child, a joy which no man should take from them,—and thirdly, how the prayers, which they would then offer up in His name, would find acceptance with the Father, who would give them whatsoever they askt, and how He would shew them plainly of the Father, and how the Father would love them, because they had loved and believed in His Son.

In the next note, on the word γὰρ,—"Paracleti duplex munus, erga mundum, h. l. et erga fideles, v. 12. s."—we are led to observe, how the twofold office of the Comforter is set forth,—that of convincing the world of sin and righteousness and judgement,—and that of guiding the disciples to the whole Truth.

Bengel's next note is also important, on the verbs ἀπέλθω and πορευθῶ: "*abiero, profectus ero:* differunt verba: illud terminum a quo, hoc terminum ad quem, magis spectat:" indicating that the grand advantage to the disciples would not result from His going away from them, but from His going to the Father. This distinction is lost in the Vulgate, where both are rendered *abiero;* as it is in our Version, where the second verb, *depart,* "spectat terminum a quo." Erasmus follows the Vulgate; but Beza, both here and in

xiv. 3, where the Vulgate again gives *abiero* for πορευθῶ, substitutes *profectus fuero*. The simplest way of preserving the distinction in our language would be to render the latter part of the verse thus: *For if I go not away, the Comforter will not come to you; but if I go, I will send Him to you.*

In this microscopic nicety of observation, which, as we have seen, will often detect important fibres of thought, no commentator that I know comes near Bengel. Luther, rendering the two verbs by *hingehen*, misses the "terminum a quo" in the former: nor is this corrected by Meyer or Scholz; but it is by De Wette. "Es ist euch gut, dass ich *weggehe;* denn so ich nicht *weggehe*, wird der Beistand nicht zu euch kommen; so ich aber *hingehe*, werde ich ihn zu euch senden."

NOTE G: p. 24.

By the Greek Fathers this verse, and the other similar ones on the Paraclete, are chiefly quoted in the course of their arguments on the Personality, and on the Procession of the Holy Ghost. Thus Athanasius, in his first Discourse against the Arians (§. 47), after speaking of the descent of the Holy Ghost on our Lord at His Baptism, and saying that He received this sanctification, not by reason of any imperfection in Himself, as the Word, but in His human capacity, as the representative of mankind, adds Καὶ μὴν αὐτὸς ὁ Κύριός φησι, τὸ Πνεῦμα ἐκ τῶν ἐμοῦ λήψεται· καὶ, Ἐγὼ αὐτὸ ἀποστέλλω· καὶ, Λάβετε Πνεῦμα ἅγιον, τοῖς μαθηταῖς· καὶ ὅμως ὁ ἄλλοις παρέχων ὡς Λόγος καὶ Ἀπαύγασμα τοῦ Πατρὸς, λέγεται νῦν ἁγιάζεσθαι, ἐπειδὴ πάλιν γέγονεν ἄνθρωπος, καὶ τὸ ἁγιαζόμενον σῶμα αὐτοῦ ἐστι. The last words are rendered in the recent Oxford Translation, "*And the Body that is sanctified is His.*" They should rather be rendered, "*And that which is sanctified is His Body;*" as Athanasius had said just before, ἡ εἰς αὐτὸν ἐν τῷ Ἰορδάνῃ τοῦ Πνεύματος γενομένη κάθοδος, εἰς ἡμᾶς ἦν γινομένη, διὰ τὸ φορεῖν αὐτὸν τὸ ἡμέτερον σῶμα. The same argument recurs in the first Epistle to Serapion, §. 20. Καὶ γὰρ ὥσπερ μονογενὴς ὁ Υἱός ἐστιν, οὕτω καὶ τὸ Πνεῦμα παρὰ τοῦ Υἱοῦ διδόμενον καὶ πεμπόμενον καὶ αὐτὸ ἕν ἐστι, καὶ οὐ πολλὰ, οὐδὲ ἐκ πολλῶν ἕν, ἀλλὰ μόνον αὐτὸ Πνεῦμα. Ἑνὸς γὰρ ὄντος τοῦ Υἱοῦ, τοῦ ζῶντος Λόγου, μίαν εἶναι δεῖ τελείαν καὶ

πλήρη τὴν ἁγιαστικὴν καὶ φωτιστικὴν ζῶσαν ἐνέργειαν αὐτοῦ καὶ δωρεὰν, ἥτις ἐκ Πάτρος λέγεται ἐκπορεύεσθαι, ἐπειδὴ παρὰ τοῦ Λόγου τοῦ ἐκ Πατρὸς ὁμολογουμένου ἐκλάμπει καὶ ἀποστέλλεται καὶ δίδοται. Ἀμέλει ὁ μὲν Υἱὸς παρὰ τοῦ Πατρὸς ἀποστέλλεται· οὕτω γάρ, φησιν, ὁ Θεὸς ἠγάπησε τὸν κόσμον, ὥστε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέστειλεν. Ὁ δὲ Υἱὸς τὸ Πνεῦμα ἀποστέλλει· ἐὰν γὰρ, φησὶν, ἐγὼ ἀπέλθω, ἀποστελῶ τόν Παράκλητον. Καὶ ὁ μὲν Υἱὸς ἐν τῷ ὀνόματι τοῦ Πατρὸς ἦλθε· τὸ δὲ Πνεῦμα τὸ ἅγιον, φησὶν ὁ Υἱὸς, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου.

Chrysostom, in his 78th Homily on St. John, urges the argument contained in our text for the exceeding dignity of the Comforter. Τί λέγουσιν ἐνταῦθα οἱ τὴν προσήκουσαν περὶ τοῦ Πνεύματος οὐκ ἔχοντες δόξαν; συμφέρει δεσπότην ἀπελθεῖν, καὶ δοῦλον παραγενέσθαι; ὁρᾷς πῶς πολλὴ τοῦ Πνεύματος ἡ ἀξιά.

To the same effect writes Theodoret in the fifth Book of his *Heretical Fables*, in a passage where he asserts his peculiar doctrine concerning the procession of the Spirit from the Father alone. Τὸ Πνεῦμα τοίνυν τὸ ἅγιον ἐκ τοῦ Θεοῦ καὶ Πατρὸς ἔχειν τὴν ὕπαρξιν μεμαθήκαμεν· ὁ δὲ τῆς ὑπάρξεως τρόπος οὔτε τῇ κτίσει προσέοικεν· ἄκτιστον γὰρ τὸ πανάγιον Πνεῦμα· οὔτε τῷ μονογένει Υἱῷ· οὐδεὶς γὰρ τῶν θεοφόρων γέννησιν προσηγόρευσε τὴν τοῦ θειοῦ Πνεύματος ὕπαρξιν· ἐκ μέντοι τοῦ Θεοῦ εἶναι αὐτὸ, καὶ τὸ θείον εἶναι, οἱ ἱεροὶ διδάσκουσι λόγοι. ὁ γὰρ δεσπότης Χριστὸς ταῦτα περὶ αὐτοῦ φησί· συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἔρχεται πρὸς ὑμᾶς. καὶ πάλιν· ὅταν δὲ ἔλθῃ ὁ Παράκλητος, τὸ Πνεῦμα τῆς ἀληθείας, ὁ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ὁδηγήσει ὑμᾶς πρὸς πᾶσαν τὴν ἀλήθειαν· τῷ δὲ εἰπεῖν, ἐκ τοῦ Πατρὸς ἐκπορεύεται, ἔδειξε πηγὴν ὄντα τοῦ Πνεύματος τὸν Πάτερα· καὶ οὐκ εἶπεν ἐκπορεύσεται, ἀλλ' ἐκπορεύεται, δεικνὺς καὶ τῆς φύσεως τὴν ταυτότητα, καὶ τῆς οὐσίας τὸ ἄτμητον καὶ ἀδιάφορον, καὶ τὸ ἡνώμενον τῶν ὑποστάσεων· τὸ γὰρ ἐκπορευόμενον ἀχώριστον ἐξ οὗ ἐκπορεύεται.

In like manner Augustin, in a fine passage of the first Book of his Treatise on the Trinity (§. 18), argues from this and other texts to prove the equality and unity of the Three Persons. "Nec inde separatur utriusque Spiritus, id est Patris et Filii Spiritus.—

Hoc est enim plenum gaudium nostrum, quo amplius non est, frui Trinitate Deo, ad cujus imaginem facti sumus. Propter hoc aliquando ita loquitur de Spiritu Sancto, tanquam solus ipse sufficiat ad beatitudinem nostram; et ideo solus sufficit, quia separari a Patre et Filio non potest: sicut Pater solus sufficit, quia separari a Filio et Spiritu Sancto non potest; et Filius ideo sufficit solus, quia separari a Patre et Spiritu Sancto non potest. Quid enim sibi vult quod ait, *Si diligitis me, mandata mea servate; et ego rogabo Patrem; et alium Advocatum dabit vobis, ut vobiscum sit in aeternum, Spiritum veritatis, quem hic mundus accipere non potest?* id est, dilectores mundi; *animalis* enim *homo non percipit ea quae sunt Spiritus Dei.* Sed adhuc potest videri ideo dictum, *Et ego rogabo Patrem, et alium Advocatum dabit vobis,* quasi non solus Filius sufficiat. Illo autem loco ita de illo dictum est tanquam solus omnino sufficiat: *Cum venerit ille Spiritus veritatis, docebit vos omnem veritatem.* Numquid ergo separatur hinc Filius, tanquam ipse non doceat omnem veritatem, aut quasi hoc impleat Spiritus Sanctus, quod minus potuit docere Filius? Dicant ergo, si placet, majorem esse Filio Spiritum Sanctum, quem minorem illo solent dicere. An quia non dictum est, *Ipse solus,* aut, *Nemo nisi ipse vos docebit omnem veritatem,* ideo permittunt ut cum illo docere credatur et Filius? Apostolus ergo Filium separavit ab sciendis iis quae Dei sunt, ubi ait, *Sic et quae Dei sunt nemo scit nisi Spiritus Dei?* ut jam isti perversi possint ex hoc dicere, quod et Filium non doceat quae Dei sunt nisi Spiritus Sanctus, tanquam major minorem; cui Filius ipse tantum tribuit, ut diceret, *Expedit vobis ut ego eam; nam si non abiero, Advocatus non veniet ad vos.* Hoc autem dixit non propter inaequalitatem Verbi Dei et Spiritus Sancti, sed tanquam impedimento esset praesentia Filii hominis apud eos, quominus veniret ille qui minor non esset, quia semetipsum non exinanivit, formam servi accipiens, sicut Filius."

Similar arguments are urged by Anselm with his wonted subtilty in his Treatise *De Processione Spiritus Sancti,* ss. ix. xix. Comparing our Lord's declaration in the foregoing chapter of St John, that He will send the Comforter,—a declaration which recurs in our text,—with that in the fourteenth chapter, that the Father will send the Comforter in His name, Anselm argues the identity of the act, and the unity of the Agent. A number of

passages, in which the same line of argument is taken by Basil, Cyril, Gregory Nazianzen, Hilary, Gregory the Great, and others, are quoted by Petavius in his great work on the Trinity vii. 4. 5. 9. viii. 4. 5. Thomas Aquinas (*Summa* iii. *Quaest.* lvii. Art. vi), where he is speaking of the effect of our Lord's Ascension, in arguing *Utrum ascensio Christi sit causa nostrae salutis*, after he has stated that our Lord's Passion is the one meritorious cause of our salvation, quotes our text to prove that His Ascension was also the cause of great benefits to us, "ut in coelorum sede quasi Deus et Dominus constitutus exinde divina dona hominibus mitteret."

Hence this verse became one of the standard texts in all arguments about the procession of the Holy Ghost. Thus for instance Bossuet says, in his *Elêvations sur les Mystères de la Religion Chrêtienne* (v): "Que sera-ce donc, que cette finale production de Dieu? C'est une procession, sans nom particulier. Le Saint-Esprit *procède du Père* (Joan. xv. 26); le Saint-Esprit est l'esprit commun du Père et du Fils: le Saint-Esprit *prend du Fils* (Joan. xvi. 14); et le Fils *l'envoie* (xvi. 7), comme le Père."

In Lampe's learned and elaborate Commentary the interpretations of this verse by the Fathers are spoken of contemptuously, as examples, "Quantum obfuerit Patribus ignorantia differentiae Oeconomiarum V. et N. T. cujus fundamentum fuit actualis sanguinis Testamenti effusio." Hence, he says, this passage, "qui, supposita illa differentia, intellectu est facillimus, multis ineptis commentationibus ansam dedit. Sic Augustinus, cur Spiritus non nisi abeunte Christo esset mittendus, inquirens, in causa esse censuit discipulorum carnalem affectum; Rupertus, quia Christo nondum mortuo defuerit consolationis materia; Cyrillus, quia quamdiu Jesus cum discipulis conversabatur, praesentia Spiritus Sancti minus erat necessaria, ipso omnia bona largiente. Propius ad rem venit illud Euthymii; Quia ita SS. Trinitati visum est, ut Pater quidem ad Filium eos attraheret, Filius autem illos doceret, ac Spiritus Sanctus ipsos perficeret, et jam duo completa erant, oportebat et tertium perfici, consummationem videlicet Spiritus Sancti. Verum hoc, quod et Theophylactus amplectitur, nimis generale est, et universalem tantum exprimit salutis Oeconomiam, quae omnibus temporibus est communis."

The censure here bestowed on the Fathers is grounded on a very common misconception, which sadly perverts our views of the history

of the Church, and mars the good we might otherwise derive from the divines of former ages. It is seldom duly borne in mind,—indeed till of late years it was never distinctly recognised,—that in theology, as in every other department of human knowledge, there is a law of progress, according to which divers portions of Christian truth were not to attain to their rightful prominence in the systematic exposition of doctrines, till after the lapse of several generations. If we cast our eyes back over the history of literature, of philosophy, of science, we can hardly help perceiving, provided we know what to look for, that every age has received a certain number of talents, which it was to occupy until it was called to render in its reckoning; that every age has had a certain portion of truth, a certain quantity of knowledge, assigned to it, which it was to increase, but which it could only increase step by step, and from which it could not bound forward at once into the portion designed for its remote posterity. Hence it is injustice and foolishness to blame the writers of former times, because their fashion of speech, of thought, of feeling, is in many respects unlike our own, or because they have not the same clear insight into truths, which we may count among the most precious parts of our possessions, yet for which we may perhaps be in no slight measure indebted to their patient and persevering cultivation of the inheritance they had received. Everybody would allow that it were absurd to find fault with Homer, because he did not write in rime, or with Archimedes, because he did not make use of the fluxionary calculus. Into this absurdity we do not fall; because here the difference is so definite and palpable. In most cases however, when we are criticizing the writers of former times, we are apt to take our own point of view, and to quarrel with them for not seeing things exactly as we see, or not seldom as we fancy that we see them. Whereas it is plain that we cannot understand any writer duly, unless we try to place ourselves in his point of view, and to look at things as he, from his position in the world, was compelled to look at them. If we know not the work he was set to do, how can we judge whether he did his work well or ill? It is true, this is difficult, because we are so penned in by our circumstances, and hidebound by our habitual thoughts and feelings. It is true too, that, in order to exercise judgement, we need a positive, as well as a comparative standard, and that each age, as well as the individuals belonging to it, is to be judged, not merely

according to its ability and diligence in accomplishing its special object, but also according to the worthiness of that object itself. This standard however is not to be an abstraction from the notions of our own age: for, if it were, the accidents and prejudices of our age would much distort it; yet, if we fancy we are establishing an ideal, it will differ little, unless we have consulted the oracles of history, from such an abstraction. To gain a just standard, we must correct that which is accidental and partial in each age by the opposite bearings of other ages; not indeed eclectically, so as to get a mere negative result, but seeking by a philosophical analysis after the living principles which manifest themselves thus diversely. Nor will any one be qualified to exercise judgement, unless he has learnt from a course of historical discipline to understand the great problems which humanity is ordained to solve, their affinity to our nature and to each other, their ramifications and sequence, as well as the faculties with which man is endowed for the solution, and the part which his will and conscience have to bear in the improvement and right employment of his faculties.

The truth of these propositions will be recognised, at least in the abstract, more readily with regard to other branches of knowledge, than to theology. For in theology, it is urged, we have a single, fixt, determinate code of truth; and man has no task save to understand and interpret it. But so is the outward world fixt, determinate, palpable to the unerring senses, the same now, in its laws and main features, as it was two thousand years ago: yet Science has been progressive. Generation after generation has learnt to see more in Nature, and to understand it better; and there are still measureless treasures of this knowledge reserved for generations yet unborn. The progress indeed has not always been uniform. It has sometimes been retarded, sometimes checkt, has sometimes seemed to be a recession. There have been periods when the chief work has been to overthrow and sweep away the artificial structures of prior times, and to return with an opener, more searching, and more trustful eye to the simple contemplation of Nature. And does not the history of the Church prove that this is the very course which was prescribed for man, in order that he might attain to a reasonable, systematic knowledge of divine things? Here too truths, which in one age are almost latent, or recognised singly and insulatedly by faith, on the authority of a positive declaration, are

brought out more distinctly by subsequent ages, and are ranged in their mutual connexion, in their position as parts of the system of Truth, and in their relation to the rest of our knowledge concerning the nature and destinies of man. Not however that this progress is always an advance along the line of Truth in theology, any more than in other sciences. Man's path bends aside, winds, twists, seems often to return upon itself. His orbit has its aphelia, as well as its perihelia. When he has made a lodgement in a new field of knowledge, he will set about building a tower, the top of which, he fancies, shall reach to heaven: and generations, it may be, will spend their lives in working at such a tower,—the most conspicuous example of which is the philosophy and theology of the Schoolmen,—until the spirit of division and confusion comes down among the workmen, and their own work falls about their heads, and they are thus admonisht that they are not to mount to heaven by building up a tower in any one spot, but that heaven is near them in every part of the earth, if they will open and purge their eyes to see it. Thus one theological system after another has past away, each however leaving behind some contribution, greater or less, to the general stock of theological truth. Meanwhile God's word stands fast, even as the heavens and the earth, and is the mine from which every new system is extracted, and is the canon whereby it is to be tried; and as more than fifty generations have drawn the nurture of their hearts and minds from it, so will generation after generation to the end of the world.

I have made these remarks, because several good men have been sorely disturbed by the doctrine of the development of Christianity, as it has been brought forward of late by a certain school of our divines. Some of the German apologists for Romanism, having perceived, as could not but happen in a country where learning and criticism had found a home, that the old plea of a positive, unwritten tradition in the Church was utterly untenable, as a ground for the doctrinal and practical innovations of later times, have fancied that they might render their Church a service by taking up the popular modern theory of the development of mankind,—a theory which has been carried into the most outrageous extravagances in the contemporary schools of philosophy, as it has also been in France by the Saint-Simonians. This theory, which has been turned by others to show that Christianity itself is a transient religion, belonging to

a byegone period, and almost obsolete, they have tried to employ in defense of the Church of Rome. Herein however it was impossible for them to succeed. That Church, whose constant effort, since the time when it cut itself off from the living body of Christ, has been to check, to repress, to cramp, to fetter the mind, could not find support in a theory which implies the freedom of the mind: nor can any Church, unless it recognise, both doctrinally and practically, that the property of Truth is to set the mind free. Nevertheless the antagonists of the Reformation among ourselves, after a like failure in their attempt to wrap up our limbs in the swathings of the early Church, have taken up the theory, which in Germany had been baffled, and have now found out that the Church continued to unfold and develope the body of Truth committed to her keeping, up to the age of the Schoolmen, and the zenith of the hierarchy. As they have thus advanced by degrees from the theology of the first and second centuries to that of the fourth and fifth, and next to that of the thirteenth and fourteenth, may we not hope that they will in time discover how the development of Christian Truth did not suddenly stop short then, how the Comforter did not then, or ever, abandon His office of guiding the Church to the whole Truth by shewing it the things of Christ, but on the contrary came down with a mightier power and with tongues of fire at the age of the Reformation, and did then indeed take of the things of Christ, and shew them to His chosen teachers, as He had not shown them before since the days of the Apostles? Hence, though the ordinary English practice in judging of truth is, not so much to inquire into its intrinsic evidence and worth, as whether it is likely to support or oppose our party prepossessions and prejudices, there is no reason for looking with repugnance or dread at the theory of the development of theology, as if, when rightly understood, it were in itself more favorable to the claims of any one particular branch of the Church; except indeed so far as it negatives the pretensions of any branch which would maintain the complete stationariness of theology, and assert that at some given time an absolute, ultimate scheme of Truth had been set up for all after ages. To the words of Scripture we cannot add; nor may we take away from them. But Truth in Scripture is set before us livingly, by examples, by the utterance of principles, in the germ, not by the enunciation of a formal dogmatical system, according to which the thoughts of men were to be clast and

rubricated for ever after; nor can any human scheme or system make out a title to the possession of such an absolute, conclusive ultimatum.

Not however that the right theory of the development of Christian Theology by any means implies that each later age must necessarily have a fuller and deeper knowledge of divine things than its predecessors, either as spread abroad through the body of the Church, or as centred in its chief teachers. Were this a consequence of the theory, this alone would prove fatal to it, the very reverse having notoriously been often the case. But even in Science, which is so much less dependent on moral influences, and with which the varieties of character and feeling and will have so little to do, the progress has never been uniform and uninterrupted; while in poetry, in the arts, in philosophy, where the understanding is greatly swayed by the moral affections, and derives a main part of its sustenance and energy from them, man's course has been so irregular, that nothing like a law of it has been ascertained. So too must it needs be in Theology, where the subject matter is divine truth, which cannot be received intellectually, unless it be also received morally, to the pure reception of which all the corrupt feelings of our nature are opposed, and which they are perpetually attempting to sophisticate and distort. Thus it has often come to pass that the inheritance left by one age has been squandered or wasted or forfeited by its successor. So that it by no means follows from the theory of the development of Christian truth, that even the later system of Theology must be the better. For the world is always wrestling to draw man away from the truth, and will often prevail, as Jacob did over the angel: and when faith is at a low ebb, when the visible and immediate and material predominate in men's hearts and minds over the invisible, the ideal, the spiritual, Theology must needs dwindle and decay. But when there is a revival of faith, if this revival coincides with, or is succeeded by, a period of energetic thought, a deeper or clearer insight will be gained into certain portions of truth, especially appropriate to the circumstances and exigencies of the age, and which have not yet been set forth in their fulness. Thus, to cite the two most memorable examples, the true doctrine of the Trinity was brought out more distinctly in the fourth century, that of Justification by Faith in the sixteenth; the prevalence of errour acting in both instances as a motive and spur to the clearer demarcation and exposition of the

truth. At the same time, through man's aptness to overleap himself, and to exaggerate the importance of whatever may be engaging him at the moment, an age which has been allowed to behold a fresh truth, may too easily depreciate and let slip the truths which its ancestors have bequeathed to it; which proneness has ever been a main source of heresy. Thus on all sides we are continually reminded of our inherent weakness, and how that weakness is ever the most mischievous when we are beguiled into fancying ourselves strong: and while we are hereby exhorted to be diligent in studying the whole history of the Church, and the writings of her chief teachers in every age, lest we drop and lose any portion of the precious riches which they have been allowed to win for mankind, we are still more strongly admonisht to compare every proposition, and every scheme of propositions,—every proposition, both as it stands by itself, and in its relation to the other parts of Christian Truth,—with the only Canon of Truth, the written word of God. Thus far we may concur fully with the opinion expresst by Melanchthon in the preface to his *Loci Theologici*, that, while in the Scriptures "absolutissimam sui imaginem expresserit divinitas, non poterit aliunde, neque certius, neque proprius cognosci. Fallitur quisquis aliunde Christianismi formam petit, quam e Scriptura Canonica. Quantum enim ab hujus puritate absunt commentarii! In hac nihil reperias non augustum; in illis quam multa, quae a philosophia, ab humanae rationis aestimatione pendent, quae cum judicio Spiritus prorsus ex diametro pugnant. Non sic detriverant τὸ ψυχικὸν scriptores, ut nihil nisi πνευματικὰ spirarent." On the other hand, when he would almost confine divines to the study of the Scriptures themselves, he overlooks that Theology is subject to the same law with every other science; and he is just as unreasonable as if he had prohibited all treatises on agriculture, because the farmer's best school after all is the immediate practical observation of Nature.

One thing more, which may excite difficulties in some minds, requires to be just noticed. The development spoken of is that of theology, not of religion, which is quite another thing, and may exist in its fullest living power with very little knowledge of theology; just as a man may see the light, and see with the light, and fulfill all the duties of life by the light, without the slightest knowledge of optics or astronomy,—nay, may do all this far better than those who have the profoundest. Whatever expansion and improvement theo-

logy may be susceptible of, this does not infer that religion is in like manner to improve, nor that religion may not exist in its fullest life and power, where theology has scarcely attained to a definite, orderly existence.

To return to the point from which this digression started,—it is very true that, as Lampe complains, the doctrine of the satisfaction of the death of Christ is not brought forward in a distinct dogmatical form, as the central article of Christian Theology, in the first ages of the Church, by those who are especially called the Fathers. It was reserved for Anselm to give the first clear dogmatical exposition of this great cardinal truth, according to its dignity and power; as may be seen in Baur's very learned and profound treatise on the History of the Doctrine of the Atonement. Yet surely the wise and Christian way of dealing with the writings of former ages is to seek out and be thankful for the truths which they do contain, not to disparage and reject these, because they are not combined with other truths, which, according to the order laid down by God for the manifestation of His counsels to the speculative and reflective understanding, could not stand out so prominently before the theological mind, until that mind had traverst certain previous cycles of thought. The same constellation is not always vertical even now: and they who turn their eyes toward some other quarter of the heavens, still behold some configuration of heavenly truth; for God's word is as full of truths as the sky of stars. Not that the order and sequence of these truths is immaterial: but the lively apprehension even of a subordinate truth is far more valuable than the most accurate formal acquaintance with the correctest system of theology. Nevertheless summary censures, after the manner of Lampe's, have been very common among a large body of divines, especially during the last century, and have mostly become more vehement with the increasing ignorance of dogmatical and historical theology. Histories of the Church, or works so calling themselves, have been written, which in fact have been little else than attempts to trace the history of a single doctrine, such as that of Justification; which has been identified by the historian with the whole of Christianity, and without the distinct systematic recognition of which he has assumed there could be no Christian life or Christian truth. Thus in Milner's superficial work all the other manifestations of the Christian spirit and forms of Christian doctrine are wellnigh past over; and

the readers are led to suppose that Christianity for several centuries was all but extinct, because the views of theologians on this primary doctrine were ill-defined or erroneous. Through the influence of such works a shallow tone of contented ignorance becomes prevalent; men being ever ready to lay hold on that which flatters their indolence and presumption, and seems to warrant them in condemning peremptorily, without going through the labour of investigating. Yet they who speak contemptuously of the Fathers, because the doctrine of the satisfaction of Christ's death does not hold its right supremacy in their theological system, would also, were they consistent, look slightingly on many books of Scripture itself, because in them too it has pleased God to reveal other portions of the infinite riches of His truth. Nay, in this very passage of St. John there is nothing to carry our thoughts to this special view of the doctrine of the Atonement, or to indicate that this was the sole, or the main reason, why it was expedient for the disciples that Jesus should go away. Nor is this directly intimated in the other passage of our Gospel (xii. 24), which Lampe cites. There too our Lord allows us to meditate on the various ways in which His death was to work for the increase of His Church. In fact this is a quality of all divine truths, and an attestation of their divine power, that their operation is not single, but manifold,—that they branch out on every side,—that they are the centres of numberless concentric circles, which may pass through very different regions of thought, but which all, if they preserve their relation to their centre, receive their constitutive principle from thence.

Nevertheless Lampe's own interpretation of our text recognises the fulness of its meaning. To the fear of the disciples, he says, Jesus "opponit assertionem utilitatis ex abitu sperandae. Nova haec erat *συγκατάβασις*, quod cum ad aequum et honestum tam parum attenderent, ab utili argumentum petat. Solet id apud imbecilliores in fide longe maximum pondus habere. Utilitatem hanc abitus Christi Scriptura passim urget. Hoc est *bonum illud* Messiae *pro sanctis*, Ps. xvi. 2: *Satietas post laborem animae ejus*, Jes. liii. 11. Hoc praefiguravit virga Aaronis in sanctuario virens, florens, et fructus protrudens. Hoc ipse praedixit, c. xii. 24. Amplissimus hic necti potest bonorum ex abitu Domini scaturientium catalogus, tum eorum quae discipulis cum reliquis fidelibus communia, tum quae in his circumstantiis iis solis priva erant.

Ad priorem classem spectat tum omnium bonorum foederis gratiae generatim hactenus jam ab electis vi vadimonii Christi obtentorum plena confirmatio, tum bonorum N. T. a prophetis promissorum praestatio. Haec omnia ut sanguine suo emeret, inferni dolores erant subeundi, ut vero dividendi a Patre jus obtineret, in coeli usque adytum penetrandum. Quare sine hoc discessu neque Propheta fuisset, quia fides praedictionum ejus vacillasset, neque Sacerdos, quia sacrificium bonae fragrantiae non obtulisset (Heb. viii. 4), neque Rex, quia thronum coelestem non occupasset. Cum vero abeundo cursum suum consummaret, infernum occludendo damnum omne abstulit, et coelum recludendo thesauros sufficientiæ divinae aperuit, *omniaque implevit*, Ephes. iv. 10 ; confer Ephes. i. 3. Accedebat utilitas ad solos apostolos spectans, qui per et propter abitum Domini a coecitate, carnalibus praejudiciis, infirmitate fidei liberandi, atque ad ministerium Evangelii adaptandi erant.—Connectitur autem promissio Spiritus arctissime cum abitu Christi, ita ut absque eo non esset speranda, post eum vero indubitato exspectanda. Fundamentum hujus nexus est liberrimum Triunius Dei de salute peccatoris decretum, ut sicut acquisitio salutis proprium erat opus Filii, ita applicatio fieret per operationes Spiritus Sancti. Sicut ergo acquisitio haereditatis possessionem antecedit, ita necessario abitus Jesu per passiones ad Patrem operationibus Spiritus et donorum ejus distributioni latiorem portam aperiebat. Restitutio servi in libertatem supponit solutionem pretii. Domus antea fundatur et exstruitur, quam exornari queat. Reconciliatio inimicorum ante requiritur, quam in familiare commercium adsciri queant. Ita poterat evidentissime constare et Patrem reconciliatum, et Filium consummatum esse vitae Principem. Et quamvis Spiritus Sanctus in ordine operandi esset ultimus, illius tamen divina gloria ex ipsa hac dispensatione eo illustrius conspiciebatur, quia operationes divinas post discessum Christi in terris conspicuas Spiritum auctorem habere eo clarius patebat.—Si non abiisset Jesus, vadimonium deseruisset, quo non praestito opus salutis interruptum fuisset. Neque potuisset absque hoc abitu Spiritus satis sancte peccatoris Paracletus, Advocatus, et Consolator fieri. Ecquid enim eorum patrocinium suscepisset, qui in Dei odio persistebant? eos consolatus esset, qui sub ira Dei jacuissent? Atque eo certius erat ab altera parte, *sin abiret, Spiritum ab eo esse mittendum.* Singuli gradus abitus Christi relationem ad missionem Spiritus

habebant. Hic scopus erat passionis, ut jus acquireret: Gal. iii. 13. 14. Hinc pruna ardens ab altari holocausti sumebatur, incensura Jesaiam, ejusque antitypum ministros N. T. Hic scopus erat abitus animae ejus ad tribunal Patris, ut sententia Supremi Judicis jus mittendi Spiritum ipsi addiceretur. Quod jus, cum in Spiritu justificatus in terram rediret, declaravit, discipulos afflans, Joh. xx. 22. Hic praecipue erat scopus abitus ejus per adscensum in coelum, ut occupato throno gloriae jus hoc in actum deduceret. Ita demum Spiritus officio suo poterat defungi, et non tantum de *justitia* acquisita, et *judicio* in ea fundato mundum convincere, sed etiam Jesum in gloriam introductum glorificare. Unde clarissime haec distributio donorum Spiritus ex ascensione Christi derivatur, Ps. lxviii. 18; et in throno gloriae conspicitur *unctus oleo laetitiae*, Ps. xlv. 8, et *sceptrum roboris* ad dominandum inter hostes emittens, Ps. cx. 2. Ita dies expiationis mysticae immediate antecedebat Festum Tabernaculorum, seu laetitiae Spiritus Sancti. Ita fimbriae sedentis in excelso throno templum implebant, Jes. vi. 1.—Spiritus erat eo destinatus, ut haereditatem Filio promissam colligeret, ornaret, ad eum adduceret, et ad honorandum Filium electos aptos redderet.—Ita ignis ex altari et thuribulo projectus est in terram, Apoc. viii. 5, et *fluvius crystallinus ex throno Agni prodit*, Apoc. xxii. 1."

Some of the interpretations here suggested may be questionable and fanciful, and indicate too great a disposition to treat the Bible as the scattered limbs of a dogmatical system. But such interpretations, as they are more genial and profound, have far more of truth in them, than the meagre shallowness of the Grotian school. Grotius, in explaining the mysterious declaration, *If I go not away, the Comforter will not come to you*, merely says, "Est enim hoc inter ea quae coelesti meo Regno reservantur;" referring to a previous note, on vii. 39, where he had said the same thing in a greater number of words. That is, he takes hold of an illustration, by which the power and rightful supremacy of the Gospel was set forth, and thinks that, by the help of an accidental circumstance belonging to this illustration,—to wit, that kings make gifts,—he has explained a mystery lying in the deepest recesses of our nature, and of that merciful dispensation whereby the unfathomable, unutterable Love of God poured itself forth in unimaginable fulness to reunite the apostate race of man to itself. In fact such explana-

tions explain nothing: they merely evade and slur over the difficulty.

In like manner Andrewes, as is often the case with him, spins out a metaphor in lieu of an argument, when, to prove the expediency of the Spirit's coming, he says, in the sermon already referred to, "A word is of no force, though written, which we call a deed, till the seal be added: that maketh it authentical. God hath borrowed those very terms from us: Christ is the Word; the Holy Ghost the Seal, *in quo signati estis* (Eph. iv. 30). *Nisi veniat*, if the Seal come not too, nothing is done. Yea, the very will of a testator, when it is sealed, is still in suspense, till administration be granted. Christ is the Testator of the New Testament: the Administration is the Spirit's (1 Cor. xii. 5). If that come not, the testament is to small purpose." This is little else than ingenious idleness. Men who have some liveliness of fancy, with little depth or power of imagination, and who are therefore quick in catching likenesses, superficial or verbal, but have no clear insight into the essences of things, or into the manner in which analogies consist with and imply differences, are very apt thus to substitute a mere play upon words for reasoning. This however is an inversion of the right logical process. When we read that it is by the Holy Spirit that we are *sealed unto the day of redemption*, our need of the Spirit is plain; but it perplexes and misleads, much more than it helps us, to have the living Word of God identified with the dead words of a deed, and the living seal of the Spirit with the dead seal on a deed, and to be told that, because the deed is incomplete without its seal, therefore the operation of the living Word is incomplete without the living seal of the Spirit: for it is not *the deed*, but *we*, who are said by St. Paul to be *sealed by the Spirit*. In fact it would have been just as logical to have argued, that, because St. Paul speaks of circumcision as the *seal of the righteousness that is by faith*, therefore the deed of the Word was incomplete without this seal of circumcision, or without anything else that the Scriptures in any place compare to a seal. The relation between a deed and a seal does not beget a relation between all things that may be compared to either of them. In mathematical reasoning, it is true, we use symbols in place of things; and our deductions with regard to the symbols hold

of the things in place of which they stand; that is, so far as relates to the accidents of place and number, and to those properties of material objects which may be brought under the category of number. But these processes are not applicable to spiritual realities; and the application of analogies to them, though useful and indispensable for the sake of elucidation, is scarcely serviceable beyond. St. Paul, to whose authority Andrewes refers, does indeed employ an argument (Gal. iii. 15), which at first sight may seem somewhat similar; but, when examined, it is found to be very different. For what he urges is, that, even in a human engagement, when it has once been ratified, he who has made it does not retain the power of revoking it. Thus the argument turns upon a moral analogy: its force lies in the obligatoriness of a plighted word. It might be exprest thus: as even in the dealings between man and man, when any one has bound himself by a formal engagement, he cannot revoke or alter it, much more may we feel sure that the promise, which was made to Abraham by the God of perfect truth, cannot have been revoked or set aside by the subsequent enactment of the Law. Whereas the seal affixt to a bond is something wholly external, and a mere accident of human institution; and thus is ill fitted to interpret the divine necessity for the coming of the Spirit.* Still more irrelevant is the second remark; in which Andrewes confounds *the administration* of the gifts of the Spirit, spoken of in the Epistle to the Corinthians, with *the administration of a Testament.* Such trifling is too common in our good Bishop, and needs to be noticed now that the value of his writings, great as it is, is

* As this sheet is passing through the press, I observe that Coleridge, in his notes on Luther's Tabletalk (*Remains*, iv. 41), has said, "Metaphors are sorry logic, especially metaphors from human, and those too conventional usages to the ordinances of eternal wisdom:" and this remark happens to be made with reference to the very same metaphor, as used by Luther to establish the necessity of the outward sign in Baptism: "A bare writing without a seal is of no force." Luther's argument however is more valid than that of Andrewes. It runs thus, that God has been pleased in His various dispensations to connect spiritual blessings with outward signs, and that we have no warrant for believing that what God has thus joined together may be parted by man. On the application of human analogies to divine things Luther himself has some excellent observations in his note on the passage of the Epistle to the Galatians.

exaggerated beyond all measure. In Coleridge's *Remains* (III. 104. 117. 175) this fondness for fantastic and verbal analogies, which was so prevalent in a large portion of our Jacobite and Caroline divines, is ascribed to their study of the Fathers. There may be some truth in this remark: at least a large part of the Fathers are tainted with the same fault: but it is much the same thing as we find in so many poets of Charles the First's time, who in like manner substitute fanciful images and fantastical combinations for imaginative impersonations and harmonies: nor is this practice confined to the poets. Indeed this is an ordinary characteristic of the state of transition between an imaginative or spiritual age and one under the predominance of the reflective, critical understanding. Being unable to soar with the eagle and the lark, the Fancy is ever striving that its plumage, which cannot bear it upward, shall at least have a beauty like that of the peacock and the ostrich. But, while the Imagination, at least the passive and receptive, is an invaluable auxiliary in the philosophical mind,—witness Plato, Augustin, Bacon, Leibnitz, Berkeley, Schelling,—the Fancy is apt to delude all who play with it, as happens at times even to Bacon. At all events the divines of the seventeenth century, with all their learning, and their multiplicity of talents, yet in spiritual depth and power, in simple earnest energy, and in the faculty of piercing to the heart of truth, are very inferior to the greater Reformers, especially to those of Germany, and to Calvin.

"But then (Andrewes proceeds) there ariseth a new difficulty upon *Si non abiero*. We see a necessity of His coming; but we see no necessity of Christ's going. Why not Christ stay, and yet He come?—Are they like to buckets?* one cannot go down, unless the

* This is the reading in the folio of 1641. In the recent Oxford edition it is, "like *two* buckets:" but this would seem to be merely one of the many instances in which the text in that edition has been corrupted, either through carelessness, or through a want of familiarity with the language and idiom of former times. The simily itself is a most extraordinary and offensive one, and in many writers would justly have been deemed very profane. In a man of such reverent spirit as Andrewes it cannot have been so, but is only another proof of the predominance of the fancy over the imagination in his mind: he caught at the outward likeness, but did not realize his imagery. Still the meeting with such a passage,—and there are others of a like kind,—in Bishop Andrewes may soften the judgement of many, who are ready to cry out against familiarity of expression and illus-

other go up? If it be so expedient, He come, Christ, I trust, is not impedient but He may come.—It cannot be denied, They two can stay together well enough; and the time shall come, we shall enjoy Them both together, and the Father with Them. That time is not yet: now it is otherwise. Not for any let in Themselves; that is not all; but for some further matter and considerations noted by the Fathers.—First, for *veniet.* The Holy Ghost cannot come as He should. He should come as God. The stay of Christ would have been a let of the manifestation of His Godhead. To manifest His Godhead being to shew great signs and work great wonders, if Christ had still remained, they would not well have been distinguisht, and great odds have been ascribed to Christ. So the Holy Ghost have wanted that honour * and estimation due to him: an impeachment it would have been to His divinity. But Christ ascending all such imaginations cease. From *mittam eum:* a little † impeachment it would have been to Christ's equality with His Father. For, He not going to send Him, but staying still here, the sending of the Spirit would have been ascribed to the Father alone, as His sole act. This would have been the most; that the Father for His sake had sent Him; but He, as God, had had no honour of the sending." Verily these sweepings of the Fathers yield sad rubbishy divinity. It is painful to see the ineffable relation of the three Persons of the ever-blessed Trinity, each of whom is ever pouring Himself forth in the infinite, inexhaustible fulness of love, thus degraded by the introduction of the rivalities of human sovereinty, and the jealous assertion of personal honour.

tration in other writers on sacred subjects, for example, in Latimer or Luther. Yet Luther at least, with all his boundless freedom of speech, and desire of going straight to the heart of his Saxon peasantry, would have been preserved from such a simily by his high spiritual imagination, and lively apprehension of all divine truth; as would Bunyan.

* The Oxford Edition reads "So the Holy Ghost *had* wanted *the* honour." The license which the Editor of that reprint has allowed himself, inclines me to suppose that these alterations also have been made without authority. The elliptical construction *have, would* being understood out of the preceding sentence, is quite in Andrewes' style.

† *Little* is the reading in the folio of 1641, as well as in the new Oxford edition: but I cannot help thinking it probable that Andrewes wrote a "*like* impeachment."

Far better than this is it to rest in a generality like that of Curcellaeus (*Relig. Christ. Instit.* v. 19) "Nisi Christus in coelum ascendisset, non potuisset super fideles suos mittere Spiritum Sanctum, quia tantum munus ex decreto Dei erat glorificationi ejus reservatum, ut de illa efficax et irrefragabile testimonium perhiberet."

In our times Guenther, who holds a high place among the philosophers and Romanist divines of Germany, has spoken about this verse, according to its intimate connexion with the whole mystery of Redemption, in his *Vorschule zur Spekulativen Theologie*. "As the divine Idea of the Creature comes forward into objective reality through the Son, so it is through the Spirit that the Creature returns back into the Godhead, by virtue of the same original union. And thus it appears how, in the outpouring of the Holy Ghost upon all flesh, as the special Incarnation of the Third Divine Person, the Redemption of mankind, as the work of God, attained to its consummation.—For in order to the restoration of the human race, it was not solely and exclusively requisite that there should be a Second Man, fulfilling the idea of man; but to this condition on God's part, was added another on the part of the Second Man, namely, His vicarious obedience, by way of satisfaction. In short the whole work of Redemption cannot be regarded, like that of Creation, among the normal actions of God; inasmuch as on the one hand it implies the falling away of the first man from God, which God did not will, as its negative condition, and on the other hand, as its positive condition on the side of mankind, the cooperation of the creaturely freedom in the Second Adam.

"Now this extraordinariness in the restoring love of God was not merely manifested by the participation of all the three Persons of the Godhead in this one, as in every other outward act of revelation; but this participation itself was of a peculiar kind. For the humanity in Christ does not seem to have been a Creature of the Word, as the first Adam was, although the Word was really and hypostatically united to it; but Christ, as the Son of Man, at least according to the spiritual elements of His humanity, appears to have been no less the Onlybegotten of the Father, than He was according to His divine Nature. In the Creed His conception, as the primary union of the creaturely spirit with the physical

elements derived from the blood of the Virgin, or as the formation of the latter into corporeity, is expressly ascribed to the Holy Ghost, not to the Word, by whom everything was made, that was made. And after Christ, as the Son of man, and in a real, inseparable union with the Eternal Son, had purged away the guilt of His race by His merits, and thereby had at the same time removed the fundamental hindrance to all real union of His brethren with God, the Spirit of God again entered into His original dynamical communion with the race, that they who had been delivered from guilt by the Incarnate Son, might also be raised out of their everlasting punishment, that is, their separation from God.

"Hence we may further see how the declarations of the Saviour concerning the Holy Ghost,—for instance, *If I go not away, the Comforter cannot come to you; but if I go, I will send Him to you*,—have not merely a figurative rhetorical purpose, as being intended to cheer His downcast disciples after a human manner, but contain a true metaphysical sense: for in them the supersensual relation of the Word to the Spirit, in Their participation in the one work of Redemption, is clearly exprest; through which relation Their Functions, as well as Their Persons, excluded each other, to the end that by means of this reciprocal exclusion itself They might manifest Their holy personal interest in this greatest work of God's love. So that He, who took away our guilt immediately by His merits, also took away the punishment of our guilt, our separation from God, mediately. Moreover, having obtained the Holy Spirit, by whom alone all creatures are united to God, the Spirit of God, for our sinful race, He could also send Him, and at the same time could determine the conditions and modes under which the Spirit might and was to enter into communion with the human race, and the human race with the Spirit of God, until the end of the world." Vol. ii. pp. 322—324.

In reading the work just cited, since the former part of this Note was written, I have found some excellent observations, which so strongly confirm what has been said about the development of theology, and throws so much light on the process, that I will extract the most important part of them. By a somewhat singular coincidence they also turn on the epoch formed in Christian theology by Anselm's theory on the union of the two natures in

Christ, and on the satisfaction of His death; and they rest their authority on that promise of the Comforter, which is immediately connected with the main argument of these Sermons, and which Guenther rightly interprets as an assurance that the Spirit of God will guide the Church through all ages to the whole truth. By several Protestant divines on the other hand this assurance is restricted to the Apostles; and some,—as for instance Curcellaeus, in his *Institutio*, I. xi. 4,—have urged the passage so interpreted, as overthrowing the pretensions of the Romish Church, and proving that every truth, which was ever to be apprehended by the Church, was immediately revealed to the Apostles, and was by them committed to writing in an explicit dogmatical or catechetical form, so that the Church from that time forward might dispense with all further illumination. Yet verily it is almost tantamount to a surrender of our arms, if we cannot maintain our cause, except by denying the abiding presence of the Spirit, as the Guide and Teacher of the Church, ever leading it, according to its needs, to the whole Truth. Only this promise, like all the others in Scripture, is conditional. The presence of the Spirit does not extinguish our power of resisting Him, and following our own devices, either intellectually or morally: nor will He guide us to the Truth, unless we consent and desire to be guided to it. Nor again has any one branch of the Church, or any body of men therein, ever obtained an exemption from that liability and aptness to err, which is inherent in the tendencies of our carnal nature, and through which so many Churches fell away from the Truth in the very first ages of Christianity. But let me proceed to the quotation from Guenther.

"In studying the history of Theology, we have especial need to bear in mind our Lord's saying, *Blessed is he who shall not be offended at Me.* A theologian who does not keep his eyes fixt on this pole-star, may loose his faith in Him who declared, *I am with you unto the end of the world;* just as a materialist, in studying profane history, will throw it out of his hand as a *chronique scandaleuse*, exclaiming, *There is no God, no Providence.* The whole history of the world is a mummy, with deep channels of tears; but, being a mummy, it cannot of itself interpret for after-ages, whether those tears were shed from joy or sorrow. It must therefore be awakened to life. This however can only be done through and in the Spirit

of Him, who cried at the grave of Lazarus, *Lazarus come forth.* He who cannot believe in this revivification, may spare us his wisdom, which discovers that the source of these dried channels of tears was the weak or blear eyes of the Church. Such a man should first be admonisht, Friend, buy thyself some eyesalve, that thou mayest be able to discern the meaning of those words of the Lord, *I have yet many things to say to you; but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you to the whole Truth;* a promise which extends to the latest preachers of the Gospel, as well as to the first. The same Spirit is still at this hour fulfilling the promise of Him who sent Him, that He would convince the world of Sin, if it did not believe in Him who was espoused to mankind in His Church: that He would convince the world of the righteousness of Jesus Christ, who, after He had taken our judgement upon Him, became our Righteousness, and who, ever since He was received into heaven, leads and guides His chosen flock, like a good Shepherd, with righteousness, through the Spirit of God, whom He has sent in His stead, and thus lastly convinces the world of that judgement, which he continually exercises over the Prince of this world as the father of errour and of lies.—

"Certain principles, however, which apply to the whole history of Christianity, need to be especially observed in the history of Christian doctrines. In the first place we are to regard each dogma as the product of the reciprocal action of those primary truths (which lie in Christianity, as in a grand fact, exhibited in life and doctrine), as they operate on the mind of man, and of the reaction of the human mind endeavouring to possess itself of that which Christianity gives to it. In short the system of Dogmas is the product of the interpenetration of two factors, a given object and a recipient subject; or it is the expression of the insight into Christian truth in the minds of believers. When this living intellectual process is once commenced, it cannot but be carried on continually in a determinate order and sequence; because the two coefficients themselves stand each under its own law, which arises out of its peculiar character. Hence in a history of Theology we must not leave the general state of human knowledge out of account; because this, in its influence on the mind, will in every age be the medium of, and therefore modify the above-mentioned reaction of the mind on the substance of Christianity. For it is not Christianity

alone, that, as a fact of time, excites the mind of man to intellectual activity: it finds men's minds already involved in this intellectual process with the whole world of time and space. On the other hand those ideas which mount victoriously out of Christianity into man's subjective consciousness, exercise an influence, no less rich in blessing than in victory, on the state of human knowledge. That this victory however of Christianity within the pale of Science is only completed by degrees, in the course of centuries, is proved by the dominion of Platonic ideas in the Theology of the first centuries, and by that of Aristotelian in the Theology of the middle ages. Even Origen, with all the originality of his mind, could not break the matter across his knee: when he tried to do so, he almost broke with the spirit of the Church, which could not say *Yes* to many of his positions, although it could not justify its *No* till long after.

"Not that every product of these intellectual processes is in the spirit of Christianity: for individuals,—in whom positive dogmas first settle into form,—may err; both willingly and unwillingly, wittingly and unwittingly. But the spirit of Christianity will always endeavour to throw off these adverse formations as abnormities. Hence the history of Heresies is an important part in the history of Theology, not merely for the sake of historical completeness, but mainly because by their attack and contradiction the resistance and answer of the Church has almost always been modified; and finally because life can only manifest itself through its functions, among which the rejection of what is indigestible and alien maintains an honourable place as an internal organic act of self-defense. Hence Theology, in its formation and expansion, whether in unison or in opposition to the spirit of Christianity, can never escape from the influence of the prevalent condition of knowledge, inasmuch as this essentially is nothing else than the insight of the human mind into its own nature and its objects.—

"Thus our insight into Christian truth admits of degrees and augmentations, which depend partly on the intensity of individual intelligence, partly on the extensiveness of the horizon of knowledge. At the same time it must be borne in mind that a higher sphere of knowledge does not exclude, but includes the lower, if concerning the same subject matter, and in the same spirit of Christianity.—Hence, if we examine the whole body of Christian

Theology, as a formation of positive doctrine, we find two elements in it, one permanent, and the other variable. The former is that which has been completely establisht by previous research; the latter, that which is still going through the investigations antecedent to positive knowledge. This latter part owes its origin mainly to the conflict between Philosophy, in the widest sense of that word, and Theology; but also in part to the desire of deducing consequences from premisses that have been ascertained; which consequences are insecure, in proportion to their distance from their foundation.

"A speculative theologian therefore may err in two ways. He may treat the permanent element in the Theology of his age as variable, or try to maintain the variable as permanent: in short he may sacrifice either of the two to the other. The former procedure is called Heterodoxy, the latter Hyperorthodoxy. Between the two stands Orthodoxy; which not only seeks to preserve what has already been establisht, but also to bring what is still under discussion into unison therewith, though without endeavouring to carry out this harmony at the cost of anything essential, whether in substance or form. On the other hand, with regard to Heterodoxy, it is plain that, where that which is permanent is set in solution, the variable must in a certain sense for the moment assume the character of immutability; as it is, with regard to Hyperorthodoxy, that, where opinions assume the authority of dogmas, everything like movement or development in the dogmas themselves must be utterly rejected; and even a higher, as contrasted with a lower, insight into the same dogma, whether attained with or without aid and a stimulus on the part of human philosophy, will be designated, if not as contrary to faith, or heretical, at least as dangerous to faith, or neological. By such minds, if they happen to possess power, heavy storms may indeed be called up on the horizon of the Church, but assuredly none will be charmed or allayed. For in profane sciences likewise, and consequently in philosophy also, as being in a formal sense the science of sciences, there is a permanent and a variable element. Nor is this permanent element merely the empirical foundation belonging to each science, but also, as in Theology, its essential form, that is, the body of knowledge which has at the time been gained and establisht: and this will lay claim to a like and in a certain sense a dogmatical character; which claims

at particular periods will be very pressing, and, if they are rejected, will occasion a schism not easily to be healed between Philosophy and Theology, whence incalculable injury may result even to the outward life of the Church.

"A disciple of the school of Voltaire might indeed object, that, what the learned divines at any period in the history of the Church did not know, was at all events known to the Holy Ghost, and that He might have taught it to them. To which question I would only reply by asking, Why did the same Spirit, who spake by the mouth of the prophets under the old Covenant, merely declare the Unity of the Godhead, and not the Trinity, by the mouth of Moses to the chosen people? The answer to this question will probably refer on the one hand to the plan of the Divine Wisdom for the education of the Jewish people, and on the other hand to the Polytheism of the ancient world, which made such a strict opposition necessary. It might be added, that omitting to declare the whole truth is not equivalent to a declaration of untruth or errour. For my own part, I am satisfied with an answer, which enables us to discern the wisdom of the Saviour already working under the old Covenant,—*I have many things to say to you; but ye cannot bear them now.*" II. 230—239.

With these words, which bring us back to our text, we may close this long Note, wherein what may seem digressive is at least intimately connected with the work of the Spirit, as He has been pleased to manifest His wisdom in the discipline and training of the Church.

NOTE H: p. 24.

An enquiry of the deepest interest is suggested by these passages of St John concerning the distinctive character and measure of the operation of the Holy Spirit under the earlier and later Dispensation. The prophets of old, we read, *spake as they were moved by the Holy Ghost:* the Psalmist lives under the conviction that whatever is good in him arises from the influence of the Spirit of God: he prays that he may be upheld by that influence, that it may not be taken away from him: our Lord Himself tells the disciples that, though *the world could not receive the Spirit of Truth*, though *it saw Him not, nor knew Him*, yet *they knew Him*, and that *He dwelt with them.*

On the other hand the text declares that our Lord's departure was the indispensable condition, without which the Comforter would not come: the same thing is clearly implied, though not so directly enounced, in the other passages in His last Discourse, where He cheers the disciples with the promise of the Paraclete: and in an earlier chapter of the same Gospel (vii. 39), we learn that *the Spirit was not yet given, because Jesus was not yet glorified.* Now how are these seemingly opposite assertions to be reconciled? and in what sense are we to understand that the gift of the Spirit was reserved till after our Lord's glorification? Let us enquire how these questions, which are so intimately connected with the whole argument of these Sermons, have been discust and answered, generally in reference to the last-cited verse of St John, by some of the most thoughtful divines in various ages of the Church. In doing so however I will not stop to speak of the support which the Macedonian heresy fancied it derived from the common reading in this verse, Οὔπω γὰρ ἦν Πνεῦμα ἅγιον. For even if Lachmann's reading, Οὔπω γὰρ ἦν Πνεῦμα δεδόμενον, be not the true one, it is sufficiently proved by Heinsius (*Exercitat. Sacr.* 224. 236. 311. *Aristarch. Sac.* 688.) that something equivalent must be understood from the context. Indeed the passage would otherwise be in direct contradiction to the whole tenour of Scripture. Nor again need we examine the manner in which this verse was made to serve its part in the controversy on the Procession of the Holy Spirit: he who is curious on this point may refer to Petavius, *De Trinitate*, vii. 4. 2.

Our immediate questions have been discust several times by Augustin, for instance in his Discourses on St John (Tract. xxxii). "Quid est quod ait, *Non enim erat Spiritus datus, quia Jesus nondum erat glorificatus?* In evidenti est intellectus. Non enim non erat Spiritus Dei, qui erat apud Deum; sed nondum erat in eis qui crediderant in Jesum. Ita enim disposuit Dominus Jesus non eis dare Spiritum istum de quo loquimur, nisi post resurrectionem suam; et hoc non sine causa. Et forte si quaeramus, annuet ut inveniamus; et si pulsemus, aperiet ut intremus. Pietas pulsat, non manus: quanquam pulsat et manus, si ab operibus misericordiae non cesset manus. Quae igitur causa est cur Dominus Jesus Christus statuerit nonnisi cum esset glorificatus, dare Spiritum Sanctum? Quod antequam dicamus ut possumus, prius quaerendum est,—quomodo non-

dum erat Spiritus in hominibus sanctis, cum de ipso Domino recens nato legatur in Evangelio, quod eum in Spiritu Sancto agnoverit Simeon, agnoverit etiam Anna vidua prophetissa, agnoverit Joannes ipse, qui eum baptizavit: impletus Spiritu Sancto Zacharias multa dixit: Spiritum Sanctum ipsa Maria, ut Dominum conciperet, accepit. Multa ergo indicia praecedentia Spiritus Sancti habemus, antequam Dominus glorificaretur resurrectione carnis suae. Non enim alium Spiritum etiam Prophetae habuerunt, qui Christum venturum praenuntiaverunt. Sed modus quidam futurus erat dationis hujus, qui omnino antea non apparuerat: de ipso hic dicitur. Nusquam enim legimus antea congregatos homines, accepto Spiritu Sancto, linguis omnium gentium locutos fuisse. Post resurrectionem autem suam, primum quando apparuit discipulis suis, dixit illis, *Accipite Spiritum Sanctum:* de hoc ergo dictum est, *Non erat Spiritus datus, quia Jesus nondum erat glorificatus. Et insufflavit in faciem eorum,* qui flatu primum hominem vivificavit, et de limo erexit, quo flatu animam membris dedit; significans eum se esse, qui insufflavit in faciem eorum, ut a luto exsurgerent, et luteis operibus renuntiarent. Tunc primum post resurrectionem suam Dominus, quam dicit Evangelista glorificationem, dedit discipulis suis Spiritum Sanctum. Deinde commoratus cum eis quadraginta dies—ascendit in coelum. Ibi peractis decem diebus, die Pentecostes misit desuper Spiritum Sanctum. Quo, sicut dixi, qui fuerant in uno loco congregati, accepto impleti, omnium gentium linguis locuti sunt."

That this is a very inadequate, meagre explanation, is plain. In every enquiry into the nature of those gifts of the Spirit, which were not to be bestowed till after our Lord's Ascension, we should keep our minds fixt on those words of His, which unfortunately are mostly lost sight of, *He that believeth in me, out of his heart shall flow rivers of living water:* for these words are expressly declared by St John to refer *to the Spirit, that they who believe in Jesus were to receive;* it being immediately after these words that he adds, *the Holy Ghost was not yet given, because Jesus was not yet glorified.* The close connexion thus establisht between the special gift of the Spirit, which was to follow on the Ascension, and these words of our Lord, is quite sufficient to overthrow divers interpretations of the promise of the Comforter, and among others that just cited from Augustin; in whom indeed there is the less excuse for it, as it occurs

in a continuous Commentary, and he had just been speaking of the very words which refute his explanation. For assuredly *the rivers of living water*, which are to flow out of the hearts of believers in Christ, must be something very different from the gift of tongues, and must mean spiritual gifts. So indeed Augustin had just interpreted the expression, though somewhat narrowly: "Quid est fons, et quid est fluvius qui manat de ventre interioris hominis? Benevolentia, qua vult consulere proximo. Si enim putat quia quod bibit soli ipsi debet sufficere, non fluit aqua viva de ventre ejus: si autem proximo festinat consulere, ideo non siccat, quia manat." Afterward too, when considering how the gift of the Spirit was perpetuated in the Church, seeing that the miraculous gift of tongues was transient, he says that the gift of tongues was preserved in the knowledge of languages, and that we also receive the Spirit, "si amamus Ecclesiam, si caritate compaginamur, si catholico nomine et fide gaudemus."

The Discourse is wound up with a fine specimen of his peculiar rhetoric, though here too the explanation is of no worth as such. "Quare ergo Dominus Spiritum, cujus maxima beneficia sunt in nobis, quia caritas Dei per ipsum diffusa est in cordibus nostris, post resurrectionem suam dare voluit? Quid significavit? Ut in resurrectione nostra caritas nostra flagret, et ab amore saeculi separet, ut tota currat in Deum. Hic enim nascimur et morimur; hoc non amemus: caritate migremus, caritate sursum habitemus, caritate illa qua diligimus Deum. Nihil aliud in hac vitae nostrae peregrinatione meditemur, nisi quia et hic non semper erimus, et ibi nobis locum bene vivendo praeparabimus, unde nunquam migremus. Dominus enim noster Jesus Christus, posteaquam resurrexit, *jam non moritur; mors illi ultra non dominabitur.* Ecce quod amemus. Si vivimus, si in ipsum credimus qui resurrexit, dabit nobis, non quod hic amant homines qui Deum non amant, aut tanto plus amant, quanto illum minus amant: tanto autem hoc minus amant, quanto illum plus amant. Sed videamus quid nobis promisit: non divitias terrenas et temporales, non honores et potestates in saeculo isto,—non ipsam postremo corporis sanitatem,—non vitam longam,—non pulcritudinem corporis.—Omnia ista non nobis promisit, qui dixit, *Qui credit in me, veniat et bibat; et flumina de ventre ejus fluent aquae vivae.* Vitam aeternam promisit, ubi nihil timeamus, ubi non conturbemur, unde non migremus, ubi non moriamur.

—Quia ergo tale est quod nobis promisit amantibus, et Spiritus Sancti caritate ferventibus, ideo ipsum Spiritum noluit dare, nisi cum esset glorificatus; ut in suo corpore ostenderet vitam, quam modo non habemus, sed in resurrectione speramus." All this may do well as an application, or what is not always appropriately termed an *improvement*, of the text in a sermon; but it is a mere misunderstanding to deem such imaginative analogies an explanation of the reason why the Spirit was not given till after our Lord was glorified.

Again, in the same work (Tractat. lii.), on the words *Now shall the prince of this world be cast out* (xii. 31), Augustin asks whether he had not already been cast out from the hearts of the patriarchs and the prophets and the righteous men of old, and replies that this casting out was only partial, compared to the extent of that which was about to take place; and he illustrates this by a reference to the partial gift of the Spirit in former ages, and the general gift on the day of Pentecost, when all were to speak with tongues. The same explanation occurs also in his Treatise on the Trinity, iv. 29.

In one of his earlier writings, the *Liber de Diversis Quaestionibus* (lxii.), he asks,—with reference to the statement in St John (iv. 1), that *Jesus baptized more disciples than John*,—"Quaeritur utrum qui baptizati sunt illo tempore acceperint Spiritum Sanctum. Alio enim loco sic dicitur: *Spiritus nondum erat datus, quia Jesus nondum erat clarificatus.* Et facillime quidem ita respondetur, quod Dominus Jesus, qui etiam mortuos suscitabat, poterat neminem illorum mori sinere, donec post ejus clarificationem, id est, resurrectionem a mortuis et ascensionem in coelum, acciperent Spiritum Sanctum. Sed occurrit animo latro ille cui dictum est, *Amen dico tibi, hodie mecum eris in Paradiso*, qui nec ipsum Baptismum acceperat. Quanquam Cornelius, et qui cum eo ex Gentibus crediderant, Spiritum Sanctum etiam priusquam baptizarentur acceperint; non tamen video quomodo et ille latro sine Spiritu Sancto dicere potuerit, *Memento mei, Domine, dum veneris in regnum tuum. Nemo* enim *dicit, Dominus Jesus* ait Apostolus, *nisi in Spiritu Sancto.* Cujus fidei fructum ipse Dominus monstravit, dicens, *Amen dico tibi, hodie mecum eris in paradiso.* Quomodo ergo ineffabili potestate dominantis Dei atque justitia deputatum est etiam baptisma credenti latroni, et pro accepto

habitum in animo libero, quod in corpore crucifixo accipi non poterat, sic etiam Spiritus Sanctus latenter dabatur ante Domini clarificationem, post manifestationem autem divinitatis ejus manifestius datus est. Et hoc dictum est, *Spiritus autem nondum erat datus;* id est, nondum sic apparuerat, ut omnes eum datum esse faterentur. Sicut etiam Dominus nondum erat clarificatus inter homines, sed tamen clarificatio ejus aeterna nunquam esse destitit. Sicut et—Domini adventus intelligitur demonstratio corporalis, tamen ante hanc demonstrationem ipse in omnibus prophetis sanctis, tanquam Dei Verbum et Dei Sapientia, locutus est; sic et adventus Spiritus Sancti demonstratio Spiritus Sancti est ipsis etiam oculis carneis, quando visus est ignis divisus super eos, et coeperunt loqui linguis. Nam si non erat in hominibus Spiritus Sanctus ante Domini visibilem clarificationem, quomodo dicere potuit David, *Et Spiritum Sanctum tuum ne auferas a me.* —Quomodo autem ipse Dominus secum habebat utique Spiritum Sanctum in ipso homine quem gerebat, quando ut baptizaretur venit ad Joannem, et tamen, posteaquam baptizatus est, descendere in eum Spiritus Sanctus visus est in columbae specie; sic intelligendum est et ante manifestationem et visibilem adventum Spiritus Sancti quoscunque homines sanctos eum latenter habere potuisse. Ita sane hoc diximus, ut intelligamus etiam ista ipsa visibili demonstratione Spiritus Sancti—ineffabili vel etiam incogitabili modo largius in hominum corda plenitudinem ejus infusam."

In this passage also too much stress is laid on the miraculous gift of tongues, which is not a perceptible element, either in our Lord's promise of the Comforter, or in His previous words referring, as we are told by St John, to the subsequent gift of the Spirit. This earlier exposition however leaves more room for the true spiritual sense of the promise, than the later ones. There is another passage too in this extract which shews how youth is often wiser than age. For it is a melancholy instance of the tendency of growing years, especially if spent much in controversy, to narrow and stiffen the mind, to find Augustin in his *Retractations* recalling, or at least hesitating to recognise, the admission here made, that the penitent thief might be saved without the external baptismal act. It is sad to find him in one of his later works, the Treatise *De Anima et ejus Origine* (I. 11), trying to evade the force of his own

argument, by remarking that no one knows whether the thief may not have been baptized beforehand, or whether he was not baptized then on the cross by the water which issued from our Lord's side. I am not wishing to detract from one of the greatest teachers whom God has ever raised up to preach the Gospel of Truth and Love: but now that our Church is threatened with a revival of patrolatry, it is right that notice should be drawn to the defects, as well as to the excellences of the Fathers; so that we may not receive their dicta without proving them, as people are always ready to admit whatever will save them the labour and responsibility of thought,—nor be inveigled into sacrificing truth to their authority. Moreover this passage of Augustin may serve as a salutary warning against a morbid tendency, lamentably prevalent in these days among our writers on theological and ecclesiastical matters, to twist and warp the simplest facts, to wrench and distort the plainest declarations of Scripture, and to hatch and scrape together the most sophistical arguments and the most fantastical hypotheses, rather than submit to what makes against some favorite notion or fancy. Yet Augustin knew the truth here: he had known it thirty years before, when he wrote his earlier work: and in this very passage he cites Cyprian's letter to Jubaianus, where the penitent thief is rankt with the catechumens who fell under persecution before they were baptized, and were thus baptized in their blood. With his ever-ready sententious eloquence too, he says, "Tanto pondere appensum est, tantumque valuit apud eum qui haec novit appendere, quod confessus est Dominum crucifixum, quantum si fuisset pro Domino crucifixus. Tunc enim fides ejus de ligno floruit, quando discipulorum marcuit. —Illi enim desperaverunt de moriente; ille speravit in commoriente: refugerunt illi auctorem vitae; rogavit ille consortem poenae: doluerunt illi tanquam hominis mortem; credidit ille regnaturum esse post mortem: deseruerunt illi sponsorem salutis; honoravit ille socium crucis. Inventa est in eo mensura martyris, qui tunc in Christum credidit, quando defecerunt qui futuri erant martyres. Et hoc quidem oculis Domini clarum fuit, qui non baptizato, tanquam martyrii sanguine abluto, tantam felicitatem statim contulit."

From his Discourse *Contra Adversarium Legis et Prophetarum* (ii. 9), we learn that this declaration concerning the Spirit had been cited as an argument to prove the contrariety between the two Testaments; the Adversary having contended that the Jews could

not have lookt forward to the coming of our Saviour, seeing that "ante Salvatoris adventum Spiritus Sanctus ac divinus non erat super terram." To this Augustin replies by shewing that the Spirit had previously bestowed the gift of prophecy.

On the difference between the two dispensations of the Spirit, Chrysostom (on John vii. 39) is far more satisfactory than Augustin, as might be expected from the sounder critical principles which regulate his interpretation of Scripture, and which became prevalent in his School. He had said that the *rivers of living waters* signify τὸ δαψιλὲς καὶ ἄφθονον τῆς χάριτος·—ξῶν δὲ λέγει τὸ ἐνεργοῦν ἀεί· ἡ γὰρ τοῦ Πνεύματος χάρις, ἐπειδὰν εἰς διάνοιαν εἰσέλθῃ καὶ ἱδρυνθῇ, πάσης πηγῆς μᾶλλον ἀναβλύζει, καὶ οὐ διαλιμπάνει, οὐδὲ κενοῦται, οὐδ' ἵσταται· ὁμοῦ καὶ τὸ ἀνελλιπὲς τῆς χορηγίας δηλῶν, καὶ τὸ ἄφατον τῆς ἐνεργείας, ποταμοὺς ἐκάλεσεν, οὐχ ἕνα ποταμὸν, ἀλλὰ ἀφάτους.—καὶ ἴδοι τις ἂν τὸ λεγόμενον σαφῶς, εἰ τὴν σοφίαν τοῦ Στεφάνου, εἰ τὴν Πέτρου γλῶτταν, καὶ τὴν Παύλου ῥύμην ἐννοήσειε, πῶς οὐδὲν αὐτοὺς ἔφερεν, οὐδὲν ὑφίστατο, οὐ δήμων θυμὸς, οὐ τυράννων ἐπαναστάσεις, οὐ δαιμόνων ἐπιβουλαὶ, οὐ θάνατοι καθημερινοί. ἀλλ' ὥσπερ ποταμοὶ πολλῷ τῷ ῥοιζῷ φερόμενοι, οὕτω πάντα παρασύροντες ἀπῆσαν. He then asks how, if the Spirit had never been given, the prophets had prophesied, and replies, Ἀλλ' ἦν αὕτη ἡ χάρις συσταλεῖσα καὶ ἀποστᾶσα, καὶ ἀπὸ τῆς γῆς ἀπολιποῦσα, ἀπὸ τῆς ἡμέρας ἐκείνης, ἀφ' ἧς ἐῤῥήθη, Ἀφίεται ὁ οἶκος ὑμῶν ἔρημος· καὶ πρὸ ἐκείνης δὲ ἀρχὴν ἐλάμβανεν αὕτη ἡ σπάνις· οὐκέτι γὰρ προφήτης παρ' αὐτοῖς ἦν, οὐδὲ ἐπώπτευεν αὐτῶν τὰ ἅγια ἡ χάρις. Ἔπει οὖν ἀνέσταλτο μὲν τὸ Πνεῦμα τὸ ἅγιον, ἔμελλε δὲ λοιπὸν ἐκχεῖσθαι δαψιλῶς, ταύτης δὲ τῆς διανομῆς ἀρχὴ μετὰ τὸν σταυρὸν ἐγίνετο, οὐ μόνον δαψιλείας, ἀλλὰ καὶ μειζόνων χαρισμάτων·—καὶ γὰρ θαυμαστοτέρα ἦν ἡ δωρεὰ, ὡς ὅταν λέγῃ, Οὐκ οἴδατε ποίου πνεύματος ἔστε, καὶ πάλιν, Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας· καὶ γαρ οἱ παλαιοὶ καὶ αὐτοὶ μὲν πνεῦμα εἶχον, ἄλλοις δὲ οὐ πάρειχον, οἱ δὲ ἀπόστολοι μυριάδας ἐνέπλησαν·—ἐπειδὴ οὖν ταύτην ἔμελλον λαμβάνειν τὴν χάριν, οὔπω δὲ ἦν δοθεῖσα, διὰ τοῦτό φησιν, Οὔπω γὰρ ἦν Πνεῦμα ἅγιον. Ἐπεὶ οὖν ὁ Κύριος περὶ ταύτης λέγει τῆς χάριτος, ὁ

εὐαγγελιστὴς ἔλεγεν, Οὔπω γὰρ ἦν Πνεῦμα ἅγιον, τουτέστι, δοθὲν, ἐπεὶ Ἰησοῦς οὐδέπω ἐδοξάσθη, δόξαν καλῶν τὸν σταυρόν. Ἐπειδὴ γὰρ ἐχθροὶ ἦμεν καὶ ἡμαρτηκότες καὶ ὑστερούμενοι τῆς δωρεᾶς τοῦ Θεοῦ, καὶ θεοστυγεῖς, ἡ δὲ χάρις καταλλαγῆς ἦν ἀποδείξις, δῶρον δὲ οὐ τοῖς ἐχθροῖς, οὐδὲ τοῖς μισουμένοις, ἀλλὰ τοῖς φίλοις δίδοται καὶ τοῖς εὐαρεστηκόσιν, ἔδει πρότερον προσενεχθῆναι τὴν ὑπὲρ ἡμῶν θυσίαν, καὶ τὴν ἔχθραν ἐν τῇ σαρκὶ καταλυθῆναι, καὶ γενέσθαι τοῦ Θεοῦ φίλους, καὶ τότε λαβεῖν τὴν δωρέαν.

Theodoret, who quotes this declaration concerning the gifts of the Spirit several times, when allegorizing passages of the Old Testament where waters are spoken of, shews a strong disposition to apply it mainly to the Apostles and their successors, overlooking that our Lord's promise is general, *to them that believe in Him.* After the manner of the ancient Church, and indeed of all ages of the Church, except the Apostolic and that of the Reformation, he does not duly bear in mind the spiritual priesthood of every Christian. Thus, in interpreting those words in the 65th Psalm, *Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water,*—he says, Τὴν πάλαι ἄκαρπον οἰκουμένην εὔκαρπον ὁμοῦ καὶ πολύκαρπον ἀνέδειξεν ὁ Δεσπότης, τοῖς θείοις ὀχετοῖς τὴν ἀρδείαν προσενεγκών· ὀχετοὶ δὲ Θεοῦ πλήρεις ὑδάτων τίνες ἂν εἶεν ἕτεροι ἢ οἱ θεῖοι ἀπόστολοι; περὶ ὧν ὁ Δεσπότης ἔφη Χριστὸς, Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος· καὶ πάλιν, Ὁ πίνων ἐκ τοῦ ὕδατος ὃ ἐγὼ δώσω αὐτῷ οὐ μὴ διψήσει εἰς τὸν αἰῶνα· ἀλλ' ἔσται τὸ ὕδωρ ὃ ἐγὼ δώσω αὐτῷ πηγὴ ὕδατος ζῶντος ἁλλομένου εἰς ζωὴν αἰώνιον. καὶ ποταμὸς δὲ τοῦ Θεοῦ κατὰ τοὺς ἑβδομήκοντα ἡ χάρις τοῦ Πνεύματος, ἡ εἰς ὀχετοὺς διαιρουμένη, καὶ τούτῳ μὲν τὸν λόγον τῆς σοφίας προχέουσα, ἑτέρῳ δὲ χορηγοῦσα τὴν γνῶσιν, ἄλλῳ δὲ τῶν ἰαμάτων χάρισμα, καὶ ἄλλῳ γένη γλωσσῶν, καὶ διὰ τούτων τὴν οἰκουμένην ἀρδεύουσα. Again on the 3rd verse of the 93rd Psalm,—*The floods have lifted up their voice, the floods lift up their waves,*—he writes thus: Ποταμοὺς τοὺς ἱεροὺς ἀποστόλους καλεῖ, καὶ τοὺς μετ' ἐκείνους δεξαμένους τὸ κήρυγμα· οὗτοι γὰρ

ποταμῶν δίκην ἅπασαν ἀνθρώποις τὴν ἀρδείαν προσήνεγκαν· οὕτως αὐτοὺς καὶ ὁ μακάριος προσηγόρευσεν Ἀββακούμ· ποταμῶν ῥαγήσεται γῆ, τούτεστι διαιρεθήσεται, καὶ τὴν ἀρδείαν δέξεται· οὕτω καὶ ὁ Κύριος ἔφη, Ὁ πιστεύων εἰς ἐμὲ,—ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος. οὗτοι τοίνυν οἱ ποταμοὶ ἐπῆραν αὐτῶν τὴν φωνὴν, τὰ θεῖα κηρύττοντες δόγματα. Here we find the same propensity for allegorizing circumstances and details, which may almost be called the predominant element in the exegesis of the Fathers, and which is very different from the true spiritual and symbolical mode of interpretation; inasmuch as the latter fixes upon that which is permanent and pervading, and regards the onward Creation as expressing the purposes of the One All-pervading Will, uttering itself harmoniously in all its manifestations; while the former attaches itself to that which is accidental and external and fleeting, and loses sight of the idea, while chasing the butterflies of fancy. The symbolical and spiritual mode of interpretation may be exemplified by St John's declaration, that our Lord's promise of the rivers of living water *was spoken of the Spirit, which believers in Him were to receive.* Thus, the promise, as being wholly spiritual, both with regard to its condition and its blessing, is shewn to belong to all ages of the Church, and to every individual believer, and becomes a source of comfort to all: and in this sense it never has failed, and never will fail, but is fulfilled at this day in all parts of the earth, wherever a true believer in Christ is to be found. In like manner even such passages of Scripture, as were spoken primarily concerning the operations of external nature,—for instance, those cited from the Psalms,—will often admit of a spiritual application, in consequence of that harmony and correspondence, through which the natural world is in so many things the symbol of the spiritual. But to hunt for types of that which is incidental and transient is a capricious exercise of the intellect, and a habit injurious to the perception of true spiritual realities; while, by restricting the words of Scripture to particular applications, it sadly impairs their power: the rivers of living water shrink into dried pools. Now this habit of mind is unfortunately very common among the Fathers, as it was among the contemporary rhetoricians and grammarians, who exercise the same kind of transmutations

upon Homer, as the Fathers are apt to exercise upon the Bible. Hence, while we owe them a grateful recognition of the services which they rendered to the Church, by their exertions, intellectual and moral, for the settling and upholding of the orthodox faith, we should beware of allowing our gratitude and reverence to delude us into following the vagaries and meanderings of their fancies.

In the Treatise of Athanasius *On the Incarnation of the Word*, where he is shewing that the expressions in Scripture, which speak of the exaltation and glorification of Christ, refer to His human nature, we read (§. 3): *καί ὅτε λέγει, Οὔπω ἦν Πνεῦμα ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη, τὴν σάρκα αὐτοῦ λέγει μήπω δοξασθεῖσαν. οὐ γὰρ ὁ Κύριος τῆς δόξης δοξάζεται, ἀλλ' ἡ σὰρξ τοῦ Κυρίου τῆς δόξης, αὕτη λαμβάνει δόξαν συναναβαίνουσα αὐτῷ εἰς οὐρανόν. ὅθεν καὶ Πνεῦμα υἱοθεσίας οὔπω ἦν ἐν ἀνθρώποις, διότι ἡ ληφθεῖσα ἀπαρχὴ ἐξ ἡμῶν οὔπω ἦν ἀνελθοῦσα εἰς οὐρανόν.* These words do not pretend to be a full explanation; but they contain the germs of the true one. At least it is through the Spirit of adoption that all the other graces of the Spirit are poured out, like rivers of living water, on those who through faith in Christ are received as the children of God.

Gregory Nazianzen, in his Oration on the day of Pentecost (§. xi.),—after speaking of the operation of the Spirit in the Patriarchs and the Prophets, *ὧν οἱ μὲν ἐφαντάσθησαν Θεὸν, ἢ ἔγνωσαν, οἱ δέ καὶ τὸ μέλλον προέγνωσαν τυπούμενοι τῷ Πνεύματι τὸ ἡγεμονικὸν, καὶ ὡς παροῦσι συνόντες τοῖς ἐσομένοις,*—says that with Christ's disciples He was present *τρισσῶς, καθ' ὅσον οἷοί τε ἦσαν χωρεῖν, καὶ κατὰ καιροὺς τρεῖς· πρὶν δοξασθῆναι Χριστὸν τῷ πάθει· μετὰ τὸ δοξασθῆναι τῇ ἀναστάσει· μετὰ τὴν εἰς οὐρανοὺς ἀνάβασιν, ἢ ἀποκατάστασιν.—δηλοῖ δὲ ἡ πρώτη τῶν νόσων καὶ ἡ τῶν πνευμάτων κάθαρσις, οὐκ ἄνευ Πνεύματος δηλαδὴ γενομένη· καὶ τὸ μετὰ τὴν οἰκονομίαν ἐμφύσημα, σαφῶς ὂν ἔμπνευσις θειοτέρα· καὶ ὁ νῦν μερισμὸς τῶν πυρινῶν γλωσσῶν.—ἀλλὰ τὸ μὲν πρῶτον ἀμυδρῶς· τὸ δὲ δευτερὸν ἐκτυπώτερον· τὸ δὲ νῦν τελεώτερον, οὐκ ἔτι ἐνεργείᾳ παρὸν, ὡς πρότερον, οὐσιωδῶς δὲ, ὡς ἂν εἴποι τις, συγγινόμενόν τε καὶ συμπολιτευόμενον.* Thus the craving after a sign manifests itself in the exaltation of the firy *tongues as* the chief of all the manifestations of the Spirit.

A like exaggeration of the outward gift, with an idle numerical allegorizing, is found in Gregory the Great's Homily, on the Octave of the Passover (II. 36. §. 3). "Quaerendum nobis est, quid est quod Spiritum Sanctum Dominus noster et semel dedit in terra consistens, et semel coelo praesidens? Neque enim alio in loco datus Spiritus Sanctus aperte monstratur, nisi nunc cum per insufflationem percipitur, et postmodum cum de coelo veniens in linguis variis demonstratur. Cur ergo prius in terra discipulis datur, postmodum de coelo mittitur, nisi quod duo sunt praecepta caritatis, dilectio scilicet Dei, et dilectio proximi? In terra datur Spiritus, ut diligatur Deus. Sicut ergo una est caritas, et duo praecepta; ita unus Spiritus, et duo data. Prius a consistente Domino in terra, postmodum e coelo; quia in proximi amore discitur, qualiter perveniri debeat ad amorem Dei.—Et ante quidem discipulorum mentibus idem Spiritus Sanctus inerat ad fidem, sed tamen manifesta datione non nisi post resurrectionem datus est. Unde et scriptum est: *Nondum erat Spiritus datus, quia Jesus nondum erat glorificatus.*" The art of reasoning might be supposed to have become extinct, when the first men of the age were found continually indulging in such dreamy *non-sequiturs*.

By Thomas Aquinas the stress of the distinction is still laid on the visible manifestation of the Spirit on the day of Pentecost. In his *Summa* (*Prima Secundae*, xliii. 6) he argues the question, "Utrum missio invisibilis fiat ad omnes qui sunt participes gratiae," and after maintaining the negative, on the ground that "patres Veteris Testamenti gratiae participes fuerunt; sed ad illos non videtur fuisse facta missio invisibilis; dicitur enim, *Nondum erat Spiritus datus, quia nondum erat Jesus glorificatus*," he replies, "Quod missio invisibilis est facta ad patres Veteris Testamenti: unde dicit Augustinus, Quod secundum quod Filius mittitus invisibiliter, fit in hominibus, aut cum hominibus. Hoc autem antea factum est in patribus et prophetis. Cum ergo dicitur, *Nondum erat datus Spiritus*, intelligimus de illa datione cum signo visibili, quae facta est in die Pentecostes." Such logical antitheses will seldom lead to a satisfactory result in anything so complex as the subject matter of words in ordinary speech and writing.

Thus in this instance again, as in so many others, if we desire to see the living power of the words of Scripture set forth in their spiritual simplicity and depth, we must come down to the age of the Reformation. Luther as he is wont, goes straight to the heart of the

truth, in *the Exposition of the sixth, seventh and eighth Chapters of St John*, which was compiled by Aurifaber out of a course of Sermons preacht in 1531. Let us hear him interpreting *the rivers of living water:* he cannot confound them with the outward gifts of tongues. "*Rivers shall flow, water that gives life.* Whoso comes to Me, I will so fashion him, that he shall not only be cheered and refresht in his own person, so that he may quench his thirst, and become free from thirst; but I will make him into a strong stone vessel, will give him the Holy Ghost and gifts, so that he shall flow out upon others, shall give them to drink, shall comfort and strengthen them, and shall help many, as he has been helpt by Me; as St Paul says in 2 Cor. i. 4. Thus our Lord Christ will make another man of him who comes to Him, than Moses could make.

"Under the Papacy we mad saints made one rule after another; and there was no end of our laws: we merely terrified the conscience, and made it thirsty: the preachers only increast the thirst. It could not be otherwise. When merit-mongers teach, they add one thirst to another, and spin one law out of another, so that there is no end or stoppage of laws; as we then experienced far too much. Every year there was a new doctor; and the simpletons only tormented the conscience. For instance this was a solemn law, that a person was not to touch a corporal or a chalice: they devised all manner of mortal sins: a monk durst not go without his hood. For these teachers could not do otherwise; since they wanted to govern the world by laws: hence from one law grew many others: for *casus sunt infiniti;* and out of a law a hundred glosses were made. This is the way with the Jurists. They are ever changing, patching, and mending; *et sic multiplicantur leges in infinitum.* Just as a snowball, which slips down a roof or a high hill, is small when it sets out, but gathers more and more snow in rolling, and becomes so big, that, when it falls from a roof or a hill, if a child stand in the way, and the snowball hit him, he will be killed; so was it under the Papacy with laws and human ordinances. First there was St Benedict's order; then that of the Barefoot Friars; and afterward out of the Barefoot Friars spawned seven other orders, and became the servants of Moses. When these things begin to make one thirst, it does not cease; they cannot quench our thirst.

"*But Christ* does the reverse, and does not cease to comfort us,

and not only gives us to drink for ourselves, but through our means quenches that thirst in others which the Law has excited. And the more the gospel is preacht, the more richly is men's thirst quencht, and the more do the thirsty relish it. Therefore he who believes in Christ, and drinks from Him, can also give to others, and cheer and refresh them. Even if all the world were standing before him, he can speak such words, that all shall be comforted. This is what our Lord means, when He says, He will give them drink, not with a spoonful, or with a funnel and a tap ; but whole rivers of comfort shall they have ; and they shall be full to overflowing with all power and riches for all that thirst. Thus a pious pastor can comfort all who are in their sins, so as to take away their sins : however great and many they may be, with one saying he puffs away all sin : and when death and war are at hand, a preacher can strengthen a whole army, so that they shall cast away death and not care for it. This is because he can dash it away with one word of comfort. With what ? with the water of life.

"Thus does Christ mean that the preaching of His Gospel is a river of life wherewith man shall be refresht. It does not seem so ; for the matter is simple. You may hear, or read, or preach ; and I only hear the poor sound of a voice, and see a poor letter in a book, and have the thought in my heart. Yet that same word which is preacht, has such a hidden power, that, in the devil's kingdom, where he rules mightily, it will sweep devils by shoals out of the heart, as the Elbe sweeps down chaff. He knows well why He calls God's word a river. For it does great things, and many ; it rushes along. Thus did St Peter on the day of Pentecost, when with one sermon, as with a torrent, he swept and bore away three thousand souls out of the devil's kingdom, delivering them in one hour, washing them from death and sin and Satan. This makes no show ; but the word has such a power ; the stream refresht them and bore them along. Now they, who come to the Gospel and to Christ, shall have this honour, that they shall render this excellent service. Fathers and mothers may comfort their servants, their children, and neighbours, and teach them not to fear or be cast down, and may help them ; for out of their body flows living water, that shall refresh the dear souls in all their wants and sufferings.

"This saying should be noted against the Anabaptists and sectaries, or revilers of the oral word, who maintain that the

spirit and faith are internal, and therefore that the spiritual word must do all,—that, if God does not give His comfort, the outward word is nothing, as the Pope also has pretended; and they would cut off the bodily voice and the outward word from our ears, saying that preaching is nothing but a poor noise in the pulpit, also that baptism is a mere sprinkling of water, and that in the Lord's Supper there is mere bread and wine. But what says the Lord Christ? He says, *He who believes in Me, and comes to Me, and drinks at My hand, out of his belly shall flow rivers of living water.* What is here meant by *belly*, or body? It means that the Christian shall be able bodily to counsel and help others. How can he do this? O! the oral word can do more than you are worthy to see and perceive. Where are the sectaries who say, the word can do nothing? You hear that it is a river which gives life. The oral word is a living word; this they have never experienced; but I know it well, and have found it so in distress and temptation. I feel that by the word life is given to me, as is said in the Psalm (cxix. 50): *This is my comfort in my affliction; for Thy word has quickened me.* A man will help me with a word, so that I feel alive. Thus I too may counsel another with Christ's word, and give him to drink, so that he gains courage, and grows sound, nay, is converted, if he lies in errour.

"Thus does our Lord Christ say of the oral word, that in a Christian brother it shall be living water, so that, if a man believes, he is already comforted and strengthened; yet the godless boobies would despise it, and say, it is an outward thing. That a sow would know. But this word gives life. Note this, that if God's word proceeds out of a believing mouth, the words are living, and can save man from death, can forgive sins, can raise to heaven; and if you believe them, you are comforted and strengthened; for they are rivers of life. Moreover, what is still more comfortable and greater, a true Christian cannot preach wrongly; Christ will not let him err: all that he teaches and says must be pure water; they are living, comforting words. And he who believes, let him be assured that he will preach the articles of faith rightly; he will not preach ill; as is said in another place, *He who believes in Christ, non dicet anathema Jesum.* Thus, if faith in the heart be sincere, the words will also be profitable: for faith in the heart will not let us preach save what is right and true.

"Therefore are we to hold the word of God in honour and high esteem; for it brings forth much fruit. And though it does not this straightway in the rude and ungodly, it does so in the thirsty: they who receive it overflow, and are quickened thereby with a river. On the other hand he who fails in this article, and does not believe in Christ, must not think that he can preach or utter one good word. Even if it be clear and shining, it is not this living water. Hence it is of great moment that we should learn to know Christ; for then we shall not err: the same doctrine will give life and comfort. Other doctrines are mere poison, are no drink, do not quench thirst, but are dirty, stinking, muddy puddles. Thus God says in the prophet Jeremiah (ii. 13): *My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water.*—

"Now the Jews were accustomed, in the Scriptures, to such sayings about rivers of water: but John interprets it, and says, *He did not speak of natural water, but of the Spirit which believers in Him were to receive.*—Christ did not interpret the well or rivers of water: but this was His meaning. The rivers are the Holy Ghost; and they who have received the Gospel and the Holy Ghost, can comfort, instruct, warn, yea, benefit the whole world, and help to the destruction of eternal death, and to the attainment of eternal life.—

"And then follows, *For the Holy Ghost was not yet.* At the time when Christ preacht, He promist the Holy Ghost; and therefore the Holy Ghost was not yet. Not that He did not yet exist essentially, in heaven; but He *was not yet* in His manifestation and working. For this is the peculiar work and office of the Holy Ghost, to manifest and glorify Christ, to preach and bear witness of Him. This office did not yet exist, the office of glorifying Christ; that is, the preaching of the forgiveness of sins, and how men shall be delivered from death, and have comfort and joy in Christ, and how this belongs to us,—was at that time unheard and unuttered. That salvation, blessedness, righteousness, joy, and life were to be given to us by the man Christ, was not known. He promises it here, and proclaims that in Him men are to believe, and that whoso believes shall have what He promises. One must not fall into such senseless thoughts as to suppose that the Holy Ghost was only created after Christ's resurrection from the dead:

what is written here is, The Holy Ghost *was not yet*, that is, was not in His office. It was still the time of the old sermon, and of the Law, whereof we continually say and preach, that it is necessary to distinguish between the sermon of the Gospel and that of the Law. For when the Law is preacht, it is a sermon that brings out sin: it is a thirsty and sorry sermon: it makes hungry souls, terrified, dismal, sorry hearts and consciences, which sigh after God's grace. This sermon continues until Christ is raised from the dead and glorified; and under it is thirst, poverty, want, and neither counsel nor help. For then people say, *Thou hast done this; thou hast left this undone; therefore thou art given up to death, and under the wrath of God:* as we ourselves have experienced, who concerned ourselves thereabout.—Such was the case in our Lord's days. If a sermon was good, it ran thus: *He who wishes to be pious and blessed must keep the Law.* But how one could get to keep the Law, or how those could be saved, who had not kept it, and could not boast of any good works, no one knew; for the Holy Ghost was not yet come; Christ was not yet glorified."

Well indeed did Luther know the power of God's word, the power which goes along with it when it is truly the sword of the Spirit. He knew it, as he here tells us, from what he himself had felt: in fact he could not have spoken of it as he does, except from personal experience. He knew it also from the effect which he had often seen it produce, when it issued with the power of the Spirit from his own lips. So far too as any written words can yield us a conception of that power, and realize the description he gives of it, his do. As he himself has somewhere said of St Paul's words, they are not dead words, but living creatures, and have hands and feet. It no longer surprises us that the man who wrote and spoke thus, although no more than a poor monk, should have been mightier than the Pope, and the Emperor to boot, with all their hosts ecclesiastical and civil,—that the rivers of living water which issued from him, should have swept half Germany, and in course of time the chief part of northern Europe, out of the kingdom of darkness into the region of evangelical light. No day in spring, when life seems bursting from every bud, and gushing from every pore, is fuller of life than his pages; and if they are not without the strong breezes of spring, these too have to bear their part in the work of *purification*. The foregoing extract is taken, as has been stated,

from a course of homilies on three chapters of St John, which was publisht by Aurifaber as a running Commentary. Most of his exegetical works had a similar origin; the marks of which are apparent in their vivid practical applications to the circumstances and exigencies of the Church in his age.

Calvin's Commentaries on the other hand, although they too are almost entirely doctrinal and practical, taking little note of critical and philological questions, keep much closer to the text, and make it their one business to bring out the meaning of the words of Scripture with fulness and precision. This they do with the excellence of a master richly endowed with the word of wisdom and with the word of knowledge: and from the exemplary union of a severe masculine understanding with a profound insight into the spiritual depths of the Scriptures, they are especially calculated to be useful in counteracting the erroneous tendencies of an age, when we seem about to be inundated with all that is most fantastical and irrational in the exegetical mysticism of the Fathers, and are bid to see divine power in allegorical cobwebs, and heavenly life in artificial flowers. I do not mean to imply an adoption or approval of all Calvin's views, whether on doctrinal or other questions. But we may happily owe much gratitude and love, and the deepest intellectual obligations, to those whom at the same time we may deem to be mistaken on certain points. Perhaps it may be better for our frail human affections, that there is no one who is not so: else I know not how we should be able to repress that proneness to idolatry, which led men to the worship of heroes in the Heathen world, and to the worship of saints in the corrupt ages of the Christian.

In his exposition of the passage we have been considering in the seventh Chapter of St John, Calvin of course takes the right, spiritual view. He says of the promise that rivers of living water shall flow out of him who believes in Christ, "Docet hic Christus plenam copiam sibi suppetere, qua nos ad satietatem reficiat. Est quidem satis dura in speciem metaphora, cum fluvios aquae vivae e ventre fidelium fluxuros esse dicit: sensus tamen minime dubius est, quod nihil spiritualium bonorum unquam defuturum sit credentibus. *Aquam vivam* nominat, cujus scaturigo nunquam arescit, nec desinit continuus fluxus. *Fluvios* plurali numero vocari interpretor multiplices Spiritus gratias, quae ad spiritualem animae vitam

necessariae sunt. In summa hic tam perpetuitas donorum Spiritus, quam affluentia nobis promittitur. Quidam *de ventre* credentium aquas fluere intelligunt, cum is qui Spiritu donatus est partem ad fratres suos derivat, ut mutua esse debet inter nos communicatio. Sensus tamen mihi simplicior videtur, quod quisquis in Christum credet fontem vitae quasi in se scaturientem habebit; quemadmodum supra dicebat Christus, *Qui biberit ex aqua hac non sitiet unquam.* Nam cum ordinarius potus sitim nonnisi ad breve tempus restinguat, Christus fide nos haurire dicit Spiritum, qui fons sit aquae salientis in vitam aeternam. Neque tamen sic primo die fideles Christo saturos esse docet, ut postea non esuriant neque sitiant: quin potius Christi fruitio novum ejus desiderium accendit.. Sed sensus est, Spiritum instar vivi et semper irrigui fontis esse in credentibus; quemadmodum et Paulus (ad Rom. viii. 10) testatur ipsum esse in nobis vitam, quamvis adhuc in reliquiis peccati mortis materiam circumferamus. Et sane cum quisque pro fidei suae mensura donorum Spiritus compos fiat, non potest in hac vita solida eorum plenitudo constare. Verum sic fideles in fide proficiendo subinde ad nova Spiritus incrementa aspirant, ut primitiae quibus imbuti sunt illis ad vitae perpetuitatem sufficiant. Sed hinc etiam monemur quam exiguus sit fidei nostrae modulus, cum vix guttatim in nobis destillent Spiritus gratiae, quae instar fluminum profluerent, si justum Christo locum daremus, hoc est, fides nos ejus capaces redderet."

And then he adds, on the words *Nondum erat Spiritus:* "Scimus aeternum esse Spiritum: sed Evangelista illam Spiritus gratiam quae post Christi resurrectionem effusa fuit in homines, quamdiu sub humili servi forma versatus est Christus in mundo, palam exstitisse negat. Et comparative quidem loquitur, sicuti cum opponitur Novum Testamentum Veteri. Deus Spiritum suum fidelibus promittit, acsi nunquam eum Patribus dedisset. Jam tum certe primitias Spiritus acceperant discipuli. Nam unde fides nisi a Spiritu? Ergo non simpliciter negat evangelista gratiam Spiritus ante Christi mortem piis fuisse exhibitam, sed nondum ita illustrem et conspicuam tunc fuisse ut postea futura erat. Est enim hoc praecipuum regni Christi decus, quod Spiritu suo Ecclesiam gubernat.. Atqui justam et quasi solennem regni sui possessionem tunc adiit, cum evectus est ad Patris dexteram. Non mirum ergo si plenam Spiritus exhibitionem ad illud tempus

distulit. Superest tamen una quaestio: num hic visibiles Spiritus gratias, an vero regenerationem intelligat, quae adoptionis est fructus. Respondeo, in donis illis visibilibus tanquam in speculis Spiritum apparuisse, qui adventu Christi promissus fuerat; proprie tamen hic agi de virtute Spiritus, qua renascimur in Christo, ac efficimur novae creaturae. Quod ergo nunc Christus ad Patris dexteram gloriosus summaque imperii majestate praeditus sedet, nos in terra inopes et jejuni ac prope inanes bonorum spiritualium jacemus, tarditati et angustiis fidei nostrae imputandum est."

It is surprising that, after this excellent exposition of our passage, Beza should have departed from his master's interpretation, and should have said in his note, "Quid Spiritum Sanctum vocet, eodem versiculo exponitur, nempe *visibilia illa dona*, quae initio nascentis Ecclesiae excellenter viguerunt, ut praedixerat Joel, ii; et μετωνυμικῶς intelliguntur Spiritus Sancti appellatione, quod sint ejus effecta, ut docet Apostolus, 1 Cor. xii. pene integro, et Act. xix. 2, et deinceps, et plurimis aliis locis." It is true, if the 39th verse stood alone, one might then be readier to suppose that the Spirit to be received by believers in Christ after his glorification was intended by the Evangelist to refer to the miraculous powers which we read of as having been bestowed on the day of Pentecost; although even then the expression οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτὸν, would seem to imply that the gift of the Spirit was to be granted to all believers in Christ, and was to be coextensive with the faith in him; which cannot be predicated of the miraculous powers. But when we take this verse in conjunction with our Lord's declaration, which it is introduced to explain,—*If any man thirst, let him come to Me and drink: he that believeth in Me, out of his belly shall flow rivers of living water*:—these words, it seems to me, prove convincingly that the gift of the Spirit must be something inward, manifesting itself indeed outwardly, but dwelling in the heart and soul. Surely the rivers of living water flowing out of the heart answer far better to the fruits of the Spirit enumerated in that beautiful verse of the Epistle to the Galatians, than to the gift of tongues, or the power of working miracles.

Cartwright on the other hand, in his *Harmonia Evangelica*,—an able and pious book, though disfigured and hurt by its scholastic form and technical subdivisions,—explains the "*rivos et fontes Spiritus Sancti*," to be "fontem remissionis peccatorum etc. fontem

justitiae, fontem sapientiae, fontem sanctitatis etc. denique summam omnium bonorum ad vitam abundantiam, ut non sit necesse aliunde quid petere quo suppleamus quod ab illo non suppeditatur.—Praeterea notandum est discrimen Legis et Evangelii, non substantia Spiritus, sed in adjuncta mensura parciore et largiore; guttatim olim, quod nunc profluenter; scintillatim olim, quod nunc per prunas; stellatim olim, quod nunc solis in modum. Siclus noster et cubitus et spithama, Homer, Epha sunt sanctuarii, id est, duplum ejus quod olim fuit." By an unhappy expression indeed, into which his technical phraseology leads him, he more than once calls these gifts of the Spirit "*effectum fidei*;" which would seem to imply gross errour concerning the nature and power of Faith, as though it caused and produced, what it merely receives and appropriates. Such errours have often prevailed, and have prepared the way ultimately for the denial of all substantial reality in the objects of Faith, converting religion, according to one view, into a product of human feeling,—according to another, into a product of human reason. This however is not Cartwright's view: for he says, "Sicut in solo Christo vitae aqua conclusa tenetur, ita sola fide tanquam situla aut haustro inde petitur. Nullum est vas quo haec aqua capiatur praeter fidem." These words rightly express the office of Faith; which receives the seeds of grace from the Spirit, and then brings forth the graces of a Christian life, rich in the fruit of good works. But the notion that Faith itself, as a mere human faculty, is the creative principle of all good, is so fascinating from its tendency to magnify man's heart and mind, that we need to keep watch against every approach to it.

Hammond on this point is sensible, though he is never profound. Indeed he professes "purposely to abstain from all doctrinal conclusions and deductions and definitions." In his *Paraphrase* he thus renders our Lord's words in the 38th verse: "He that believeth in Me shall be like a spring of water, whose water by conduits shall from within break forth in great abundance, that is, being filled with the Spirit of Christ, shall not be able to contain, but break forth into all Christian actions, and preach the Gospel with all zeal." Again, in his note on Acts i. 5, he says that, "beside the special uses of the Holy Ghost's descending on the Apostles, one common, constant use there was also, which *belonged* to all Christians, not only Apostles (as appears by John

vii. 39, where Christ mentions the Spirit, which not only the Apostles, but believers in common, *i. e.* all Christians, should receive after His Ascension), the giving them strength to perform what God now required of them." Only in conformity with the meagre theology, with which so great a body of our divines in his days, and from thence downward, were infected, he almost seems to limit the gift of the Holy Ghost to believers to that which they receive at their Baptism; although his views of the baptismal gift are of a much soberer cast than the air-blown phantoms which have recently dazzled and bewildered so many. Both views however appear to have this errour in common, that they both of them concentrate and condense the operation of the Spirit into a single magical moment, an electric transmuting flash, and comparatively disregard His perpetual abiding influence and operation, whereby He prompts and helps us in all our struggles against the principle of evil within us and without. Again, in the Note on Acts ii. 38, Hammond asks concerning the gifts of the Holy Ghost promist by St Peter to the new converts, "what gifts these were, whether inward or outward? For both these are promist indefinitely to believers. To the inward, that speech of Christ seems to pertain, *He that believeth on Me, out of his belly shall flow rivers of living water;* where, *the belly* denoting the heart or inward part of the man, *the flowing of the living water from thence* denotes some effect of the Holy Spirit's descent upon and in the hearts of believers.—What this inward gift is, appears in several places, *wisdom* (Acts. vi. 3), *knowledge* (1 Cor. xii. 8); and so likewise the assistances of God's Spirit, joined with His word, enabling humble, sincere Christians for the duties of Christian life, which are required of them.—Now for the resolving of the query, what sort of gift is here meant, the surest way will be, not so to define of either as to exclude the other; not that both, and every branch of each should be poured on each believer, but that they all should be scattered among them, the inward by baptism or confirmation signed on all, and the outward bestowed on some of them."

In Bull's *Harmonia Apostolica* there is a chapter, the 11th of the second Dissertation, treating on the want of the Spirit under the Law, and on the grant of the Spirit under what he calls the Evangelical Covenant with Abraham. On our immediate question however he scarcely touches, taking no notice of our Lord's declaration

that the coming of the Comforter must be subsequent to His Ascension, and merely citing the passage we have been considering (John vii. 38), without any reference to its contents. As to the general worth of Bull's Treatise, which has been a good deal over-praised, I shall have occasion to speak, God willing, in the notes on *the Victory of Faith*. In the chapter on the gift of the Spirit, his conclusions are not very satisfactorily establisht. He tries to make out that the Covenant spoken of in the 29th and 30th chapters of Deuteronomy is wholly distinct from that on Sinai, and identical with the Gospel: but in so doing he passes over the marks which prove it to be essentially and totally different from the Gospel, namely, that it is a Covenant, that the blessings are promist on certain conditions, so as to make it a Covenant of works, and that the blessings themselves are mainly temporal. Wherefore Davison has well observed in his fourth *Discourse on Prophecy*, when speaking of this latter portion of the book of Deuteronomy, "that there is a perfect conformity between the Law and the Prophecy of Moses. The Law was founded on explicit temporal sanctions: his prophecy dilates explicitly upon the temporal subject, the scheme of earthly blessings and earthly evils. The prophecy indeed is no more than a full and graphic exemplification of the actual sanctions of the Law."

Again Bull applies the great prophecy of Jeremiah concerning the outpouring of the Spirit to what he here terms "the Moabite Covenant;" whereas that prophecy, according to the very nature of prophecy, speaks of that which was to be in times to come, not of a Covenant which had been made long before. In fact it proves the very reverse of that which it is adduced to prove; inasmuch as it announces a future dispensation, which was to be wholly unlike the past, in this respect more especially, that it was to be a dispensation of the Spirit.

A further defect in this chapter, and one connected with the main argument of Bull's whole treatise, is the stress laid on the word *Foedus*, or *Covenant*, by which διαθήκη, when applied to the Gospel, has been so inappropriately and unfortunately rendered. For every scholar knows that διαθήκη is a word of much more extensive signification than *covenant*,—which in Greek would rather be exprest by σ υ ν θ ή κ η,—and that it corresponds more nearly to *disposition* or *dispensation*, embracing testamentary dispositions, and all others,

without implying any kind of reciprocity or condition, which is necessarily involved in a covenant. Hence St Paul, in his Epistle to the Galatians, strongly urges the difference between the *Covenant* of the Law,—*The man that doeth these things shall live in them*,—and the free dispensation of Grace, *by promise*, ἐξ ἐπαγγελίας, *without a mediator*, as coming solely from *One*, that is, God. Yet in this very passage, where St Paul is expressly denying that the evangelical dispensation is a *covenant*, διαθήκη is twice rendered a *covenant*, in vv. 15. 17. Nor is this a mere verbal errour. Long trains of reasoning have been grounded upon it; and it has sadly obscured the perception of the freedom of the Gospel.

With regard to our present question Bull says, that the Spirit was given under the Law, but not through the Law, and that under the Law He was given "parce admodum et restricte, sub Evangelio largiter atque effusissime." But, when he comes to the manner of this abundant outpouring, he too dwells chiefly on the miraculous operations of the Spirit, even saying that St Paul makes use of this argument, "*argumento plane apodictico*," to establish his doctrine of Justification by Faith, without the works of the Mosaic Law. By a strange mistake in the new Oxford Translation, Bull's words, "Apostolum *alicubi* doctrinam suam—stabilitum ire, etc." are rendered, "The Apostle *always* endeavours to establish his doctrine of Justification by Faith,—by those conspicuous gifts of the Spirit, which ever followed faith in the Gospel" * (p. 140). Anything so

* If *always* in this passage is meant to represent *alicubi*, the blunder is so gross, that one is tempted to suppose the Translator must have had some other word in the text before him. But the fact, and the context,—in which only one passage of St Paul is adduced,—seem to preclude such a supposition; and if I may judge from the few sentences in this one chapter, in which I have compared the translation with the original, no marks of ignorance in it need surprise us. For instance, where Bull says that the Spirit was given under the Law, but not through the Law, "quippe hæc gratia *mutuo erat accepta* ac sumpta de gratia Evangelica," that is, "inasmuch as this grace was borrowed and taken (by a sort of anticipation) from the grace of the Gospel," the translation gives, "since this grace *was mutually given and received* as derived from the grace of the Gospel" (p. 138); making utter nonsense of the passage;—for how can divine grace *be mutually given and received?* we cannot give it to God; nor can God receive it from us:—and shewing that the Translator is ignorant of the idiomatic use of *mutuo* with *accipere* and *dare*. A few lines further on, where Bull states that, under the Old Covenant, God gave the grace of His Spirit "parce

utterly contrary to the fact Bull could not say: he did not write *semper*, *always*, but *alicubi*, *somewhere:* and he refers to a single instance, Gal. iii. 2: which however no way bears him out. For St Paul there is not using an argument to prove the truth of his doctrine, but appealing to a fact in order to stir his readers. Nor is there any ground for supposing that the gift of the Spirit to the Galatians had conveyed any miraculous power to them: but it conveyed what was far more precious, a power which, as he says two verses after, enabled them *to suffer many things* for the sake of the Gospel, and which made them *receive him as an angel of God*, and filled them with *blessedness*. It is a curious instance how a prepossession will blind a man, that a candid, laborious, thoughtful writer like Bishop Bull, though thoroughly familiar with the Epistles to the Galatians and to the Romans, should have persuaded himself that the miraculous outward gifts of the Spirit are the clenching argument, "*argumentum plane apodicticum*," by which St Paul demonstrates the truth of his doctrine concerning Justification by Faith. To so few is it given to see anything, except what they are looking for. Nevertheless in this very chapter Bull recognises the

admodum et restricte," the Translator says that He gave it "*in small and moderate portions;*" where it is plain that he did not know the meaning of so common a word as *admodum*, but fancied it was somehow equivalent to *moderate*. Again, where Bull says that, though there is no promise of the Holy Spirit in the Law, we often read of the Holy Spirit, as being promist and obtained, "*in Hagiographis et Scriptis propheticis, quae nomine Legis et Veteris Testamenti laxius sumpto non raro veniunt*," the Translator renders these words thus: "for *in the Holy Scriptures which go under the general name of the Old Testament*, &c." That is to say, not knowing how the name ἁγιόγραφοι was applied to designate those books of the Old Testament, which were not comprehended under the name of the Law and the Prophets, he fancied *in Hagiographis* meant *in the Holy Scriptures;* and was not even startled out of this fancy by seeing his author mention the *Scripta prophetica* along with them, as distinct from them, but quietly omitted these words; and then, being puzzled to find out the gist of the next clause, he resolved to leave out half the words, and cut it down to *quae nomine Veteris Testamenti veniunt*, rendering it utterly unmeaning. These blunders pickt out of about a dozen sentences, in which I have been led to examine the translation, may be attributable to the former Translator; but the Editor, who professes to have "revised it very carefully," ought to have corrected them. Else, if those sentences are any sample of the work, it would have been better to leave Bishop Bull in his old Latin dress, where his words have a meaning, and well express what he intended.

moral working of the Spirit as the great blessing which He confers upon mankind: "Absque enim divina illa ac potente Spiritus Sancti vi atque efficacia fieri omnino non potest, ut quis a vitiis purgetur, aut a dominatrice vi ac tyrannide peccati liberetur, nedum ut ad egregiam illam sanctitatem, ad opera illa vere heroica, quae tanto praemio, quantum est aeternae vitae donum, aliquatenus conveniant, alacri constantique animo feratur."* He further recognises that, in this very respect, although some persons under the Law had been favoured with high gifts of the Spirit, yet "paucis istis sub Lege evaserunt quamplurimi sub Evangelio donis Spiritus Sancti atque admirabili vitae sanctitate pares, imo longe superiores." Indeed, if such supernatural powers, as that of working miracles, and that of prophecy, were the highest gifts of the Spirit, we should be forced to confess that He was given far more abundantly to the Jewish Church, than He ever has been to the Christian since the age of the Apostles: and this of itself would be *argumentum plane apodicticum*, though only cumulative over and above many others, to prove that the rivers of living water promist by our Lord to faith are the inward gifts of the Spirit, not the outward.

Many divines of this age were indeed led by their dislike of the Puritans and the Sectaries to look with jealousy and disfavour on all assertions of spiritual influences. This however was not the case with Bull, although his writings are a good deal tinged with the Arminianism, which in his days had become the prevalent doctrine in our Church. In his third *Discourse* he gives a clear and judicious account of the workings of the Spirit: and these *Discourses*, which were publisht along with his Sermons after his death, must be taken

* The latter half of this sentence also is very poorly rendered in the Oxford Translation: "Without the—power—of the Spirit, no man can be freed from his lusts,—*far less be excited with any constant cheerfulness to those truly heroic actions which are in some degree suitable to so great a reward as eternal life.*" Here the words *ad egregiam illam sanctitatem* are entirely omitted, though they are requisite, both as denoting the great work of the Spirit, and because without them it becomes ambiguous what the *opera vere heroica* are meant to be. Nor is *alacri constantique animo* a hendyadys, corresponding to "constant cheerfulness:" each of the two words is important; and they would be better rendered "with alacrity and perseverance." Alas, it would seem as though the spirit which led scholars to strive after truth and accuracy even in the minutest things, *alacri constantique animo*, were almost extinct.

to express the opinions which he held in the latter part of his life, when his wisdom was the maturest, and the heats of controversy were allayed.

Very different from the tenour of this *Discourse* is South's Sermon on the Comforter (Vol. VI. Serm. xxix), in which this hard logician and unsparing polemic will hardly admit any direct operation of the Spirit, since the miraculous ones in the days of the Apostles; except indeed the restoration of Charles the Second. Of this he says, that "the Holy Ghost must be acknowledged the cause of this great transaction;" and that he "knows no argument from metaphysics or natural philosophy, that to his reason proves the existence of a Deity more fully, than the consideration of this prodigious revolution." An age of weakness and darkness was coming over our Church, when one of her ablest teachers could speak thus concerning the operation of the Comforter.

Scarcely less strange is it to find Stillingfleet preaching a Sermon, the 9th in his first Volume, on this very verse of St John,—*But this spake He of the Spirit, which they that believe in Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified;*—and interpreting these words as referring to "the effusion of the Spirit under the times of the Gospel; by which (he says) we mean those extraordinary gifts and abilities, which the Apostles had after the Holy Ghost is said to descend upon them.—The two most remarkable, which do comprehend under them most of the rest, are the power of working miracles, whether in healing diseases, or any other way, and the gift of tongues, either in speaking or interpreting: they who will acknowledge that the Apostles had these, will not have reason to question any of the rest." Hereby, he argues, according to prophecy, *the Spirit was poured out upon all flesh.* "These *rivers of waters*—soon overflowed the Christian Church in other parts of the world. The sound of that *rushing mighty wind* was soon heard in the most distant places; and the firy tongues inflamed the hearts of many who never saw them. These gifts being propagated into other Churches, many other tongues were kindled from them, as we see how much this gift of tongues obtained in the Church of Corinth: and so in the History of the Acts of the Apostles we find after this day how the Holy Ghost fell upon them that believed, and what mighty signs and wonders were done by them." He then broaches a notion, which has been wrought

out elaborately by Warburton and others since. After quoting Isaiah xliv. 3. and xli. 18, he says, "These are some of the lofty expressions whereby the courtly Prophet,"—he was preaching at Whitehall,—"sets forth the great promise of the Spirit; none better befitting the mighty advantages the Church of God hath ever since enjoyed by the pouring out of the Spirit. For the fountain was opened in the Apostles; but the streams of those *rivers of living water* have run down to our age,—preserved pure and unmixt in that sacred doctrine contained in the Holy Scripture." Yet the *rivers of living water*, of which our Lord speaks, are not those which are to run down to believers; they are to spring out of them, out of the heart of every believer. Stillingfleet does not deny the inward working of the Spirit of sanctification: nay, a few words occur here and there, implying a sort of recognition of it. Indeed no honest man could be a minister of our Church, and use our Liturgy, who was conscious that he did not believe in the continual working of the Holy Ghost, not merely through the inspired Scriptures, but immediately, both in the sacraments, and in governing and sanctifying the whole body of the Church, in comforting and exalting believers, in renewing them daily, and in enabling them to do such things as shall please God. He who disbelieved these propositions, and yet officiated in our church-services, would be lying to God. To many hearts however such words do not come home with any living force. They have no deep feeling of the want implied in them, no conception of the only manner in which that want can be relieved: and one way in which this manifests itself, is, that, when such persons have to preach on Whitsunday, their whole sermon will be on the miraculous works of the Spirit, which, pertaining to long-past ages, are merely matters of historical belief. How far this may have been the case with Stillingfleet, it would be presumption to pronounce, unless upon a careful examination of the wide circle of his writings: but it is somewhat remarkable that two other Whitsunday Sermons of his,—on St Paul's declaration (1 Cor. ii. 4) that his preaching had not been *with enticing words of man's wisdom, but in demonstration of the Spirit and of power*,—are little else than an expansion of a part of the argument in the one before referred to, their object being to prove that "*the demonstration of the Spirit and of power*, or the wonderful gifts of the Holy Ghost, (that is, the gift of tongues and the power of miracles) shewed that the Gospel came

from God." Even these few words of Calvin should have taught him to interpret St Paul's expression better: "plerique ad miracula restringunt; ego autem latius accipio, nempe pro manu Dei potenter se modis omnibus per Apostolum exserente;" namely, by the various workings of the Spirit spoken of in the twelfth and fourteenth chapters of the same Epistle, and among the rest by the spiritual conviction described in xiv. 24, 25.

In many of our divines, both of this age, as has been observed already, and subsequently, the reluctance to recognise spiritual influences was aggravated by their repugnance to the parties that made the chief pretensions thereto. This however was not the case with Stillingfleet, whose disposition toward the Puritans was conciliatory. His narrow views concerning the operations of the Spirit are the result of that Arminian scheme of doctrine, which had gained much ground in our Church prior to the Civil Wars, and which, after the expulsion of the bulk of its opponents by the Act of Uniformity, became almost exclusively predominant. For, since every truth has a contiguous errour, men have perpetually overrun the boundary between them, from their fondness both for exalting their own convictions, and for depreciating those of their opponents: and thus, while Calvinism has been too prone to lapse into Antinomian and Manichean exaggerations, Arminianism has always had a Pelagian tendency, and been apt to reduce the work of the Spirit to a minimum, to a single initiative act,—be it with reference to individuals, at their baptism, or, in their ministerial capacity, at their ordination,—or, with reference to the whole Church, in the miracles wrought at its foundation. This is analogous to the mechanical systems of philosophy, which are unwilling to admit any divine agency in the physical universe, except at the Creation. Stillingfleet however belonged to the age of our great divines, and stood in the foremost rank of them: and among those immediately around him were several men, who, while they kept aloof from Calvinism, wrote with full acknowledgement of our continual need of divine grace, and of the sanctifying work of the Spirit.

Pearson, for instance, does so in the latter part of his treatise on the eighth Article of the Creed. So does Barrow, with his characteristic power and exhaustive fulness of thought and language in his *Exposition of the Creed* (which part recurs in the same words in his 34th Sermon on the Creed), and in his admirable *Whitsunday*

Sermon, Of the Gift of the Holy Ghost. In the Sermon on the Creed indeed he seems to restrict the promise in the 7th Chapter of St John to the miraculous gifts; but at the end of his Whitsunday Sermon he applies it as a promise "to impart this living stream to every one that thirsteth after it." The Whitsunday Sermon is a solid ingot of gold, too massy to be transferred to this Note. Therefore, recommending the reader to seek it in its place, I will quote a passage from *the Exposition of the Creed*, which well sets forth what the gift of the Holy Ghost, as the peculiar blessing of the Christian dispensation, was, and how it was indeed expedient that Christ should go away, to the end that the Comforter should come. "We are naturally void of those good dispositions of understanding, of will, of affection, which are necessary to make us anywise acceptable to God, fit to serve and please Him, capable of any favour from Him, of any true happiness in ourselves: our minds, I say, are blind and stupid, ignorant and prone to errour, especially in things supernatural,—our wills stubborn and froward, vain and unstable, inclining to evil, and averse from what is most truly good, our affections very irregular and unsettled;—to remove which bad dispositions, inconsistent with God's friendship and favour,—and to beget those contrary to them, the knowledge and belief of divine truth, a love of and willing compliance with goodness, a well-composed, orderly, and steady frame of spirit,—God in mercy hath appointed the Holy Spirit; who, first opening our hearts, so as to let in and apprehend the light of divine truth propounded to us, then by representation of proper arguments persuading us to embrace it, begets divine knowledge and faith in our minds (which is the work of illumination and instruction, the first part of His office), then by continual impressions bends our inclinations and mollifies our hearts and subdues our affections to a willing compliance with, a cheerful complacence in that which is good and pleasing to God; so begetting all pious and virtuous inclinations in us, reverence to God, charity to men, sobriety and purity and the rest of those amiable and heavenly virtues (which is the work of sanctification, another great part of His office): both which together (illumination of our mind, sanctification of our will and affections), do constitute that work, which is styled the *Regeneration, Renovation, Vivification, New-creation, Resurrection of a man, putting off the old, putting on the new man*; the faculties of our

souls being so much changed, and we made, as it were, other men thereby, able and apt to do that, to which before we were altogether indisposed and unfit. Neither only doth He alter and constitute our dispositions, but He directs and governs our actions, leading and moving us in the ways of obedience to God's will and law. As we live by Him (have a new spiritual life implanted in us), so we walk by Him, by His continual guidance and assistance. He reclaims us from sin and errour, supports and strengthens us in temptation, advises, excites, encourages us to works of virtue and piety: particularly He guides and quickens us in devotion, shewing us what we should ask, raising in us holy desires and comfortable hopes thereof, disposing us to approach God with fit dispositions of love and reverence and humble confidence. It is also a notable part of the Holy Spirit's office to comfort and sustain us, as in all our religious practice, so particularly in our doubts, difficulties, distresses, and afflictions, to beget joy, peace, and satisfaction in us, in all our doings and all our sufferings; whence He has the title of Comforter. It is also a great part thereof to assure us of God's love and favour, that we are His children, and to confirm us in the hopes of our everlasting inheritance. We, feeling ourselves to live by Him, to love God and goodness, to desire and delight in pleasing God, are thereby raised to hope God loves and favours us, and that He, having by so authentic a seal ratified His word and promise, having already bestowed so sure a pledge, so precious an earnest, so plentiful first-fruits, will not fail to make good the remainder designed and promist us of everlasting joy and bliss. Lastly, the Holy Ghost doth intercede for us with God, is our Advocate and Assistant in presenting our supplications, and procuring our good: He cries in us, He pleads for us to God; whence He is peculiarly called Παράκλητος, that is, One who is called in by His good word or countenance to aid him whose cause is to be examined, or whose petition is to be considered. To which things I may add, that the Holy Ghost is designed to be as it were the soul, which informs, enlivens, and actuates the whole body of the Church, connecting and containing together the members thereof in spiritual union, life, and motion, especially quickening and moving the principal members, the governors and pastors thereof, constituting them in their function, qualifying them for the discharge thereof, guiding and assisting them therein."

In Beveridge we already see the marks of an intellectually feebler age: but he was a learned and pious man; and having those graces in himself, which none can have except through the Spirit of God, he knew how great our need of the Spirit is, how great the blessings which believers receive from Him. Indeed his views of doctrine in early life were a good deal influenced by the Calvinism, which at that time, under the Protectorate, was on the ascendant: hence his Sermons have much more spiritual life in them, than those of most of his contemporaries. On the sanctifying work of the Spirit he often speaks in them; for instance in the 12th, on *the Sacerdotal Benediction in the name of the Trinity*, and in the 23rd, on *a Spiritual Life the Characteristic of a Christian.* In the latter he rightly applies our Lord's promise of *the rivers of living water* to all believers; although even here he almost confines the communion of the Spirit to that which is to be obtained in the public ministrations of the Church.

Nor was it possible for good Bishop Wilson to omit or slur over this cardinal doctrine. He says well and plainly, after his manner, in his 22nd Sermon, "It would be no blessing for men to be convinced of the truth of the Christian religion by considering the miraculous powers of the Holy Ghost, by which it was first establisht, unless they afterwards live answerable to what that religion requires of them, which they cannot possibly do without the continual grace and assistance of that same Holy Spirit." And again, "God, for Christ's sake, has given us the earnest of His Spirit in Baptism," to the end that we may live under the continual governance of the Spirit, and may bring forth the fruits of the Spirit. How much fierce controversy would have been avoided, how much would the peace of the Church have been promoted, if the baptismal gift had always been spoken of in this sober, well-weighed language.

Baxter's exposition of the subject we are considering, in his *Life of Faith* (P. III. c. III.) is simple, clear, and sound. "The most excellent measure of the Spirit given by Christ after His Ascension to the Gospel Church is to be distinguisht from that which was before communicated; and this Spirit of Christ is it which our Christian faith hath special respect to. Without the Spirit of God, as the perfective principle, Nature would not have been Nature: Gen. i. 2. All things would not have been good, and very good, but by the communication of goodness: and without somewhat of that

Spirit there would be no moral goodness in any of mankind: without some special operations of that Spirit, the godly before Christ's coming in the flesh would not have been godly, nor in any present capacity of glory. Therefore there was some gift of the Spirit before. But yet there was an eminent gift of the Spirit proper to the Gospel times, which the former ages did not know; which is so much above the former gift, that it is sufficient to prove the verity of Christ. For first, there was use for the special attestation of the Father, by way of power, by miracles and His Resurrection, to own His Son. Secondly, the Wisdom and Word of God Incarnate must needs bring a special measure of wisdom to His disciples, and therefore give a greater measure of the Spirit for illumination. Thirdly, the design of redemption being the revelation of the love of God, and the recovery of our love to Him, there must needs be a special measure of the Spirit of love shed abroad upon our hearts. And in all these three respects the Spirit was accordingly communicated.

"But was it not the Spirit of Christ, which was in the prophets and in all the godly before Christ's coming? The Spirit of Christ is either that measure of the Spirit, which was given after the first Covenant of Grace, as it differeth from the state of man in innocency, and from the state of man in his apostasy and condemnation; and thus it was the Spirit of Christ which was then given, so far as it was the Covenant and Grace of Christ, by which men were then saved. But there was a fuller Covenant to be made after His coming, and a fuller measure of grace to be given, and a full attestation of God for the establishment and promulgation of this Covenant, and accordingly a fuller and special gift of the Spirit. And this is called the Spirit of Christ, in the peculiar Gospel sense.

"How is it said that the Holy Ghost was not yet given, because Christ was not yet glorified? It is meant of the special measure of the Spirit, which was to be Christ's special Witness and Agent in the world. They had before that measure of true grace, which was necessary to the salvation of believers, before the Incarnation and Resurrection of Christ; which was the Spirit of Christ, as the light before sunrising is the light of the sun: and if they died in that case, they would have been saved. But they had not the signal Spirit of the Gospel, settled and resident with them, but only some little taste of it, for casting out devils, and for cures, at that time when

Christ sent them by a special mission to preach, and gave them a sudden special gift.—

"And as such gifts of the Spirit were given to the Apostles as their office required, so those sanctifying graces, or that spiritual life, light, and love, are given by it to all true Christians, which their calling and salvation doth require. By all this it appeareth that the Holy Ghost is both Christ's great Witness, objectively in the world, by which He is owned of God, and proved to be true, and also His Advocate or great Agent in the Church, both to indite the Scriptures, and to sanctify souls. So that no man can be a Christian indeed, without these three, the objective witness of the Spirit to the truth of Christ, the Gospel taught by the Spirit in the Apostles, and the quickening, illuminating, and sanctifying work of the Spirit upon his soul."

In the Dissertation with which Lightfoot closes his *Horae Hebraicae*, he illustrates the declaration, Οὔπω γὰρ ἦν Πνεῦμα ἅγιον, by the Jewish tradition concerning the cessation of prophecy. "Defuerunt, (inquiunt Hierosolymitani, *Taanith* fol. 56. 1.) res quinque sub Templo secundo, quae adfuerunt primo: Ignis de coelo, Arca, Urim et Thummim, Oleum unctionis, et Spiritus Sanctus, vel Spiritus Prophetiae. De Spiritu Prophetiae haec etiam Babylonici, *Sotah*, fol. 24. 2. 'A morte Prophetarum posteriorum, Haggaei, Zachariae, et Malachiae cessavit ab Israele Spiritus Sanctus.' In prima quidem generatione a reditu e Babylone viguisse dotem propheticam testantur satis isti Prophetae. —At extincta ista generatione evanuit etiam donum Prophetiae, nec apparuit amplius ante auroram Evangelii. Huc spectant illa Joann. VII. 39. Οὔπω ἦν Πνεῦμα ἅγιον, Actor. XIX. 2. 'Αλλ' οὐδ' εἰ Πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν."—"Quae verba (he says in his *Chronica Temporum*) veram et communiter apud Judaeos receptam opinionem respiciunt; viz. *a morte Ezrae, Haggai, Zachariae, et Malachiae, Spiritum Sanctum ab Israelitis ablatum: Juchasin*, fol. 15. Porro restitutum fuisse se inaudivisse negant."

Matthew Henry's note on our passage has the genial freshness and the richness in scriptural illustration which characterize his excellent Commentary.

Whitby points out the connexion between our Lord's language, and the ceremonies of the day on which he was speaking: and he refers to the prophecy of Zechariah (xiv. 8), that living waters

shall go out from Jerusalem. He also says rightly, "that Christ here speaks of the internal gifts of the Spirit." But his specification of these internal gifts is less satisfactory: "those of prophecy, tongues, of wisdom, and the knowledge of all mysteries."

During the eighteenth century Theology in our Church, as indeed in every branch of the whole Church, stood so low, partaking in the intellectual and moral degeneracy of the age, that from few divines of that period are we likely to gain much insight into the deeper mysteries of our faith, unless it be from those who were rejected and despised by the popular voice. Least of all are we likely to gain such concerning the operations of the Spirit. For the views of doctrine, which we have already found in some of the leading writers of the seventeenth century, became more and more generally diffused, being in unison with the fashionable material philosophy, and with the selfsufficiency which characterized the nations at the head of the civilization of Europe. Thus in time we sank into such a state, that Coleridge says, with too much justice (*Remains*, IV. 118), the holy festival of Whitsunday almost "became unmeaning, as the clergy had become generally Arminian, and interpreted the descent of the Spirit as the gift of miracles, and of miraculous infallibility by inspiration." The aptness to adopt this interpretation, we have seen, existed in all ages of the Church, inasmuch as it springs from the common tendency of human nature to *desire a sign*, something new and startling, that may stimulate and gratify the love of novelty, without disturbing the conscience, or calling for an exertion of the will. But in proportion as the understanding and common sense of mankind set themselves up more and more to try and judge the mysteries of faith, this aptness grew more predominant.

Waterland, who among the theologians of his time is the most powerful champion of the true faith, hardly toucht, save incidentally, on the operations of the Spirit (see vol. II. p. 115, V. p. 45). His great task was to assert the divine Personality of the Word against the Arian and Socinian impugners of the truth. Among his postumous Sermons however there is one, the 26th, on *the Nature and Manner in which the Holy Spirit may be supposed to operate upon us, and the Marks and Tokens of such Operation*, which shews his usual clearness and sobriety of judgement, correcting excesses on the side of too much, without falling into equally injurious excesses on the side of too little.

But the Comforter was to abide with Christ's Church *for ever*. Hence it has repeatedly been seen that, when He was forgotten, and His abiding presence and influence were almost denied, by those who occupied the chief places in the outward Church, He has manifested Himself to others, who, as of old, have been mockt, and said to have been *full of new wine*, nay, have been persecuted, and even cast out from the outward communion of the Church. This, which had happened often before, happened again in the last century. The men who were awakened to a deeper consciousness that there can be no Christian life in the soul, except through the operation of the Spirit, were, some of them, led or driven to secede from our Church, while others had to endure reproach and scorn within it. On the other hand the dominant prosaic Rationalism laid down that all manner of enthusiasm must needs be foolish and mischievous. One of our bishops wrote a book against Enthusiasm, as a quality fit only for Papists and Methodists: it would have been difficult to pronounce a severer sentence against our Church. Nor was the book of such a kind that it could be of use to the persons against whom it was written: for it evinced no sympathy with the deep feelings and wants and consciousnesses which were venting themselves even in their most offensive absurdities, no insight into the manifold causes which help to delude them, no desire to separate the wheat and preserve it from the conflagration of the tares, no recognition of that which was holy and just and true in their zeal, their energy, and their devotion. Folly and fraud were the author's summary sentence; and with these two words, blind as the hangman's rope, he strung together the puppets of straw, that he called by the names of Wesley and Whitfield and Zinzendorf, along with others under the denomination of St Anthony, St Francis, St Ignatius, and St Teresa.

Another bishop, one of the ablest and most learned men of his day, took upon him to define what a reasonable person may believe concerning the Doctrine of Grace. It is a proof of the fascination which lies in a celebrated name, that Warburton's work has been highly extolled, even by such a man as Reginald Heber, who says of it, in his *Bampton Lectures*, that it "must ever be accounted, so far as its subject extends, in the number of those works, which are the property of every age and country, and of which, though succeeding critics may detect the human blemishes, the vigour and originality

will remain, perhaps, unrivaled" (p. 12). For my own part, few books have pained or disgusted me more than this virulent polemical pamphlet, wherein, as so often in Warburton's writings, club-law is the order of the day, and one fierce blow after another is poured down on the unfortunate victims of his wrath. The very title of the book betokens its character: *The Doctrine of Grace; or the Office and Operations of the Holy Spirit vindicated from the Insults of Infidelity and the Abuses of Fanaticism.* A man who sat down to write, with the feelings here exprest uppermost in his mind, could never write intelligently concerning the workings of the Spirit: indeed one may justly say of this *Doctrine of Grace*, that it is utterly graceless. Of course it is clever: Warburton's wildest extravagances are so: but doctrinally it is of very little value. The promise that the Comforter should abide with us for ever is said to have been eminently fulfilled, so far as He is the Spirit of Truth, by "His constant abode and supreme illumination in the sacred Scriptures of the New Testament" (B. I. C. 5). It is admitted indeed parenthetically that "His ordinary influence occasionally assists the faithful of all ages:" but this He did under the Old Covenant: nor is there any recognition of the fundamental truth, that *No man can say that Jesus is the Lord, but by the Holy Ghost.* On the other hand the Comforter, "as the Purifier of the will," is said to abide with the Church for ever, in that "the virtue of Charity is to accompany the Christian Church throughout all its stages here on earth" (B. II. C. 2): that is to say, the Holy Ghost is "to do His perfect work in the enlargement of the Heart by universal benevolence:" and while the other graces of the Spirit are overlookt,—as if they no longer belonged to a Christian life, or as if they could spring up without His influence,—Charity itself, or, "universal benevolence," with which it is identified, is so represented as if its chief and most precious fruit had been the Toleration Act. At the same time the tone of the pamphlet shews that, if its author had been born in the twelfth century, no man would have been more zealous in kindling fires to consume the Waldenses.

So strange was the prevailing ignorance concerning the elementary truths of Christianity, that we find the most learned of our prelates assigning the following reasons why the extraordinary operations of the Spirit were only required during the first ages. "The nature and genius of the Gospel were so averse to all the religious institutions

of the world, that the whole strength of human prejudices was set in opposition to it. To overcome the obstinacy and violence of these prejudices, nothing less than the power of the Holy One was sufficient. He did the work of man's conversion, and reconciled an unbelieving world to God." As though this could be done once for all, in any other way than by the one all-perfect Sacrifice of the Saviour; and as though the conversion and reconciliation were not just as necessary in every age, nay, in every individual case, as in the first ages of the Church. "At present, whatever there may be remaining of the bias of prejudice (as such will mix itself even with our best conclusions), it draws the other way." Happy world! well-nigh set free from all prejudice! nay, so happy, that its few remaining prejudices are in favour of Christianity! It is plain that Christianity here can mean nothing but the bare outward profession. "So much then of His task was finisht; and the faith, from thenceforth, had a favorable hearing. Indeed, were we to make our estimate of the present state of the religious world from the journals of modern fanatics, we should be tempted still to think ourselves in a land of Pagans, with all their prejudices full blown upon them." Verily this passage of Warburton would be a strong presumption that we were so. "A further reason for the abatement of the influences of the supporting Spirit of Grace is the peace and security of the Church. There was a time when the powers of this world were combined together for its destruction. At such a period nothing but superior aid from above could support humanity in sustaining so great a conflict as that which the holy martyrs encountered with joy and rapture, the horrours of death in torment. But now the profession of the Christian faith is attended with ease and honour; and the conviction, which the weight of human testimony, and the conclusions of human reason afford us, of its truth, is abundantly sufficient to support us in our religious perseverance" (B. II. c. 3). Alas! who ever was "sufficiently supported in his religious perseverance" by such motives? No one: no one ever was,—no one ever will be so,—if anything be meant by "religious perseverance," beyond a firm outward profession of faith; which may arise from mere human motives, even as loyalty and patriotism and constancy in friendship may; although these too require far deeper foundations, than "the weight of human testimony, and the conclusions of human reason." One is disposed to marvel in what

eremitical seclusion a man must have lived, with his mind hermetically closed against all the lessons of history and of contemporary experience, to suppose such causes capable of effecting anything so alien to our nature as "religious perseverance."

On this point let me strengthen my argument with the following words, taken from the second of Horsley's two excellent Sermons on Eph. iv. 30, on the various gifts of the Spirit: "If the principle be true, that, without a constant action of God's Spirit on the mind of man, no man can persevere in a life of virtue and religion, the Christian, who finds himself empowered to lead this life, cannot err in his conclusion, that God's power is at present exerted upon himself in his own person for his final preservation." *If* here is not problematical, but inferential, it having been shown previously that this is the doctrine of Scripture. Indeed Horsley's words meet Warburton's so closely, we might almost fancy he had them in his eye. One is tempted to ask too, whether Warburton can ever have read and reflected on the purport of such declarations as, *Blessed be ye poor; for yours is the Kingdom of God:—Blessed are they who are persecuted for righteousness sake; for theirs is the Kingdom of heaven:* or such as *The natural man receiveth not the things of the Spirit of God; for they are foolishness to him: nor can he know them; for they are spiritually discerned.* Nay, the whole New Testament is a direct contradiction and refutation of everything here asserted by Warburton: who in this passage was merely giving utterance to the opinions entertained in his days by the bulk of our clergy: the insatiate lover of paradox was the mouthpiece of the vulgar. In fact this is just the view of Christianity, which the world, when through the course and order of events it puts on the name of Christ, is ready to recognise, and which it may recognise without changing a single hair in its leopard's skin. Even that sagacious couplet of his favorite moralist,—

> But Satan now is wiser than of yore,
> And tempts by making rich, not making poor;—

might have taught Warburton that the "ease and honour," which now attend the profession of the Christian faith, are not likely to be very efficacious substitutes for the power of the Comforter in making men Christians.

In more recent times a theory, nearly resembling Warburton's, concerning the peculiar office of the Comforter, as the immediate

object of our Lord's promise, has been brought forward by a person of a very different spirit, the late admirable Bishop Heber. Of him, having had the privilege of knowing him, and having experienced the winning kindness which he shewed to all, and which, in consequence of my connexion with him, he perhaps shewed still more abundantly to me,—having seen the love which beamed from his face, and manifested itself in all his words and actions,—I cannot think without affectionate reverence. His treatise however on the Holy Spirit, as developt in his *Bampton Lectures*, seems to me to be an elaborate attempt to urge a hypothesis, which is totally groundless and mistaken. The text prefixt to his eight Sermons is the same verse of St John (xvi. 7), which forms the subject of this. But unfortunately he did not spend much thought in fathoming the mysterious depths of meaning contained in it. Else this verse of itself might have shaken his confidence in the notion, which it is the main purpose of his Lectures to maintain, that our Lord's promise to His Disciples, that the Comforter should come to them in His stead, and should abide with them for ever, referred solely in the first instance to the knowledge of the nature of the Christian Covenant, which they were to receive from inspiration, and that, as an enduring promise to the Church, it is fulfilled exclusively in the gift of the Scriptures of the New Testament, whereby "the Holy Ghost performs all the functions of the promist Comforter." Nor does Heber pay much attention to the important verses which follow our text, or try to reconcile them with his hypothesis. Still less does he examine the declaration we have been considering in this Note, touching the rivers of water which were to flow from the gift of the Spirit, and the other passages in which the Comforter is spoken of. Thus his work is an example of the errours wherein theologians have so frequently involved themselves, by a practice, which in other departments of knowledge would be accounted unwarrantable and perverse, of picking out a few sentences, or scraps of sentences, from the Bible, with little, if any, regard to the context, and then spinning a theory out of them by divers logical processes. He contends that the gift of the Comforter spoken of by our Lord must have been something altogether distinctive and peculiar, something that no one had ever enjoyed till then, not even the Apostles themselves (see the beginning of the fifth lecture): and then, laying the whole stress of his argument on this

one point, without duly considering the various qualities and acts predicated of the Comforter, he arrives at his extraordinary conclusion, that the Scriptures of the New Testament are the one distinctive privilege of the Christian Church, and consequently that in them, and in them alone, Christ's promise is still realized. This is a singular illustration of Coleridge's remark (*Remains*, III. 93), that, while "the Papacy elevated the Church, to the virtual exclusion or suppression of the Scriptures, the modern Church of England, since Chillingworth, has so raised up the Scriptures as to annull the Church. Both alike (he adds) have quencht the Holy Spirit, as the mesothesis of the two."

That this has been the result with some, whose names occupy a high rank among our divines, we have seen. But Reginald Heber's errour was confined to the interpretation of a particular promise, and did not extend to a denial or disregard of that, which is one of the two fundamental principles of Christianity: he was too true a Christian to fancy that any one could be so, except through the working of the Spirit. If he coincides with Warburton on one side of his theory, he differs no less strongly than Horsley from the whole tenour of the passage which I quoted from him. "Without that holy energy (he says, in p. 277), which it is in the bosom of God to grant or to withhold, we may vainly study the evidences of religion, and vainly aspire to shew forth in our practice the lessons of holiness, which our outward ears have imbibed. When Grace is wanting, we have neither power nor effectual will to raise our affections beyond the narrow circle of mortality: nor, having once assented to the hopes and precepts of religion, can we retain those hopes and precepts in our minds as a pervading and triumphant principle." The reason why he denies that this Grace bore any part in Christ's promise, is, that this is not peculiar to the Christian dispensation, but had been vouchsafed already to the Jews, and even, in a certain measure, to Heathens. Yet the whole order of nature is for the dawn to precede the sunrise. The light of the sun is seen, before the sun himself appears; and yet the rising of the sun may truly be called a new, distinctive, epochal act. This is well set forth by Olshausen in his Commentary on John vii. 39: "As the Son was working in the world long before His Incarnation, so did the Holy Ghost also act upon mankind long before His Effusion. But as it was at the Incarnation of the Son that the fulness of His

Life first manifested itself, so it was not until the Effusion which took place on the day of Pentecost that the Spirit poured forth all His power. Hence the Effusion of the Spirit is the same moment in His manifestation, that the Incarnation is in that of the Son."

What the gift of the Spirit, as the distinctive characteristic of the Christian dispensation, is, has been discust by Mr Newman in an eloquent and powerful Sermon, the 18th in his third Volume. Although he does not handle any of the texts we have been examining, the main subject of his argument is the same: and he rightly maintains that, in considering the working of the Spirit in the Church of Christ, we are not to confine ourselves to any one of His manifestations, but to embrace them all. At the same time some of the positions and expositions in that Sermon are very questionable. The assertion, that, "if we could see souls, we should see those of infants just baptized bright as the cherubim, as flames of fire rising heavenward in sacrifice to God" (p. 290), is an extravagance contradicted by universal experience, without the slightest shadow of anything like an exception, and is utterly destitute of all positive Scriptural warrant, which alone could justify us in setting experience and observation at defiance,—nay, is contrary to the whole analogy of Scripture, to everything that Scripture says on the growth of our spiritual life, and to every representation which it gives of the effects produced by Baptism. Such extravagances on such sacred subjects are greatly to be lamented, as they repell minds that have a sense of truth, and love it, from a doctrine which they see thus perverted, and deckt out in such gaudy trappings. Moreover it seems to me, that, in what he says in p. 281, Mr Newman does not sufficiently recognise the great difference between the spiritual graces manifested in the lives of Christian saints, and those of which we have the record in the Old Testament. Surely there has been something answering, at least in part, to that transfiguration and spiritualization of the Law, which we behold in the Sermon on the Mount. Surely too our Saviour's New Commandment, the commandment of selfdenying, selfdevoting, selfsacrificing love, of love after the divine pattern which He gave us, has never been fulfilled in any manner from the beginning, except under the light of the Gospel, and through the indwelling power of the Spirit of love. Indeed I know not what Christian meaning can be attacht to that state of

glory, which, Mr Newman contends, is the consequence of the presence of the Spirit in the Church, if the effects of that presence are not manifested by higher and more abundant graces, than were to be seen in the hearts and lives of men before the Spirit came down to enter upon His work of sanctification. Such a glory would be as unsubstantial as a vision in the clouds: and in truth the dreamy notions which are entertained concerning the baptismal glorification of the soul, might seem to be a fancy borrowed from the glow of dawn, and are still less substantial. It were much to be wisht that theologians would pay greater attention to the Leibnitzian principle of a sufficient cause, in its twofold application, as requiring a reciprocal correspondence between the cause and the effect; and that they were less hasty in imagining causes, of which they are unable to discern any proportional effects. When we look into ourselves indeed, and compare what we are, with what we ought to be, and should have been had we made a right use of the means of grace we have received, we shall be ready to acknowledge for ourselves, and perhaps for the whole body of Christians in all ages, that, considering our inestimable privileges and advantages, the Heathens might rise up in the judgment and condemn us. But if there be not a clear superiority in the sanctification of Christians, —of some portion, whatever that portion may be, of Christ's Church, —over those who lived before the Grace and Mercy of God were revealed in Jesus Christ, and before the Spirit came down to dwell in the Church forever,—what must we say? to what conclusion must we come? unless that Satan is altogether mightier than God, and has baffled and frustrated all that the Father and the Son and the Spirit, in their infinite wisdom and compassion and love, have vainly endeavoured to accomplish, at such an incalculable cost, for the reclaiming of mankind. They, who, believing in baptismal transubstantiation, are compelled by unvarying experience to confess that this miraculous change in all, or,—as, to save appearances, they will fain say,—in the great majority of cases, is, "Like snow that falls upon a river, A moment white, then gone for ever," may not be appalled by such a conclusion. This however is only another melancholy instance how a single cherisht errour will warp and bedim the whole understanding, strong and clear as it otherwise might be; even as a single cherisht sin will debase and corrupt the whole moral character.

If we turn to the commentators on St John, we find the promise in the seventh chapter well explained by Lampe, whose work is hardly known as it deserves to be. For, though its scholastic form is cumbrous and repulsive, and though it is too much tainted with the Cocceian system of allegorical interpretation, it combines sound philology with sound theology in a manner to render it very serviceable to students. On our Lord's words at the feast of tabernacles, he says, " Per Spiritum Scriptura saepiuscule intelligit beneficia atque dona Spiritus Sancti, et quidem praestantiora. Qui enim credunt, jam acceperunt initialiter Spiritum Sanctum, quoniam fides est opus Spiritus Sancti. Patet ergo quod ad tales operationes hic respiciatur, quibus fides potest carere, quibus actu caruit sub V. T. et quae mox Ecclesiae indulgendae erant. Cum autem illae operationes sint vel ordinariae vel extraordinariae, et extraordinariae complectantur dona illa miraculosa, quae statim ab initio nascentis Ecclesiae communicabantur, has quoque nimis speciales esse censemus, quam ut cuicunque credenti in Jesum illas promissas esse statui queat. Respiciuntur ergo potissimum operationes ordinariae Spiritus Sancti, sed in illa mensura quae exspectabatur post consummatum redemptionis opus in oeconomia N. T. quae abinde nominatur *ministerium Spiritus*, 2 Cor. iii. 6. Talia sunt clarior mysteriorum Regni coelorum cognitio, consolatio uberior per conscientiae in plena remissione peccatorum tranquillationem, gaudium in Spiritu Sancto, parrhesia, libertas, pax, etc. Hae operationes emphatice—a Jesu propositae erant sub symbolo—*fluminum aquae vivae*,—ob copiam, varietatem, latamque per gentes diffusionem,—*prodeuntium ex animabus credentium*, tum quia tanta mensura donorum coelestium non debebat tegi, sed per fructus idoneos demonstrari, tum quia illa magna Spiritus Sancti in ejus effusione mensura salutare medium debebat esse ad alios ejusdem exuberantissimae gratiae Dei participes reddendos.—Certa ratione Spiritum Sanctum fideles V. T. revera jam acceperant in suo modulo. Jam ante diluvium cum praeconio justitiae fuit conjunctus, 1 Petr. iii. 19 ; et litigavit cum impiis, Gen. vi. 3 ; et in Prophetis testatus est, 1 Petr. i. 11. Act. xxviii. 25 ; et in tabernaculo praesens fuit, Jer. lxiii. 11 ; et Davidem direxit atque laetitia spirituali implevit, Ps. li. 13. 14. Sed *nondum erat* amplior illa Spiritus Sancti mensura ; *nondum erant* specialia illa N. T. bona, quae modo commemorabamus. Facile hoc demonstrari potest per recensionem defectuum V. T. qui indicatis bonis

N. T. e diametro sunt oppositi, quales sunt, tenebrae ignorantiae per velum Mosis condensatae, commemoratio atque exprobratio lytri nondum persoluti, indeque nascens spiritus timoris ac servitutis, etc."

Lampe's work was publisht in 1726. As we draw toward the close of the same century, we sink into the slough of Rationalism. Knowledge then was held to be omnipotent, and that too empirical, abstract, formal, superficial knowledge, which had done little more than skim the froth of history, and dissect the carcase of philosophy, and which was so far from availing to help men out of the slough, as not even to shew them that they were in it. The shock of the French Revolution, and of the calamities that issued from thence, was needed to open their eyes. With the majority even of those who meant well to what they regarded as the cause of Christianity, it had become a prevalent notion, that the best service which could be rendered to Christianity, was to strip it as much as possible of its mysteries, and to prove its perfect coincidence with the conclusions of man's understanding; its supernaturalness consisting in its having so long forestalled the discoveries, which human reason did not arrive at till seventeen centuries after. Thus in 1771 Noesselt printed a Dissertation to prove that πνεῦμα in this passage of St John means Christ's doctrine, which was to be spread over the earth by the preaching of His disciples. This interpretation chimed in so well with the temper of an age unwilling to recognise anything in Christ, beyond a moral teacher, a wiser and better Socrates, that it was readily adopted. Rosenmüller paraphrases our Lord's words thus: "Si quis cupidus est discendi, is se mihi tradat in disciplinam, meaque doctrina recte utatur. Quisquis se mihi tradit in disciplinam,—per eum alii etiam homines magna doctrinae copia largissime imbuentur." Kuinoel says the same thing in nearly the same words; for in the slough of Rationalism one makes little progress, except by rolling out of one rut into another. Of course, where the teachers of Theology are mainly professors in a university, who spend their lives between their lecture-rooms and their studies, and who have little practical acquaintance with other forms of life, and scanty experience of any weightier difficulties than that of gaining assent to such or such a proposition, there must needs be a tendency to look upon knowledge as the chief object and rule and principle of life:

and as this class is far more numerous, and exercises a far greater influence on the national mind, in Germany, than in other countries, —as Germans moreover are not withheld by the same strong checks, which operate in other countries, from publishing their heterodox speculations,—Rationalism became the peculiar stigma of German Theology. In fact too, not only did much find utterance in Germany, which in other countries was latent, or merely avowed by such as openly rejected Christianity altogether, but the very habit of expressing and circulating all manner of opinions fostered the licence of speculation, and, like all habits, propagated itself. That shallow temper of mind however, blind to its own infirmities, which exaggerates the value of knowledge, and which deems that such portions of the Gospel as can be received by the mere exercise of the understanding,—are the whole substance of religion, a temper of mind totally unfitted for recognising those primary truths in the Gospel, the very recognition of which involves a conviction that man has deeper wants, and the Gospel more precious gifts, than those which pertain to the understanding,—this temper was diffused more or less over all the nations which prided themselves on occupying a prominent post in the civilization of Europe. Hence, when compared with such expositions, as that of Noesselt, Rosenmüller, and Kuinoel, even Paulus is almost refreshing, who, in explaining the 39th verse, says, "It was the impression which the victorious resurrection of Jesus, and his passing to a higher, glorious state of bliss made on his disciples, that first produced—that higher tone of mind in them, in which the zealous servant of God will strive more independently and energetically to work good with all his might. In order to have a source for this higher strain of feeling, they assumed that a πνεῦμα, or spiritual principle of life and motion, had been just awakened by God in man. Thus we can easily understand how John could say, Οὔπω γὰρ ἦν πνεῦμα ἅγιον· for this holy enthusiasm did not yet exist in the disciples of Jesus.—So long as Jesus was with His disciples, He was naturally everything to them; and they were merely His followers. It was necessary that they should be left to themselves,—ere they could rely on having sufficient power in themselves, and could draw it out of themselves, like the spark out of the flint, by their selfreliance.—The conceptions which the Apostles and other primitive followers of Jesus attacht to His being *glorified by the Father*, could not but produce a contempt in them

for earthly sufferings and labours, and even for death, with a confident expectation of unforeseen succour and preservation for the cause and the workers of good, in short all that which St John calls *overcoming the world.*" I said, that even Paulus, in comparison to his brother commentators, who exalt knowledge above all things, is almost refreshing; but verily, when one reads over his remarks, one is reminded of the homely proverb, that there is small choice of rotten apples. Yet these were the writers, of whom many said, *These are your gods, O men of sense, who will bring you out of the Jewish Canaan, and out of the wilderness of the dark ages, to the land where you shall be rich in all the wisdom of the Egyptians, and enjoy the fleshpots of Egypt into the bargain.*

The decline of the Roman Empire has been compared in a celebrated simily to the latter part of the course of the Rhine, where that king of European rivers splits his mass of waters into a number of branches, and is almost swallowed up and lost in the sands of Holland. Now the Rhine is not the only river that is thus shorn of its glory, before it perishes: nor is the fate of the Roman Empire the only parallel that the history of the world offers. The lot of many things in nature, of many among the works and institutions of man, has been after this analogy; and the same comparison suggests itself, when we contemplate the condition of Christian Theology at the close of the last century. To one who knew what Theology had been, and saw what it was then, yet who could not pierce beyond the actual state of things, it must have seemed as though the mighty stream, which had been flowing through nation after nation, and through generation after generation, digging itself a channel through the mountains, refreshing the vallies, and compassing and fertilizing the plains,—and which had borne the minds of men along with it, widening and deepening with every fresh accession of intellectual or moral power,—was about to end, not by pouring itself out into that eternal ocean, toward which it had ever appeared to be journeying, but by being broken into petty rills, choked with mud, and engulft in quicksands. Indeed it may have struck some readers, that the foregoing sketch, so far as it pretends to give anything like a representation of the opinions held in various ages of the Church concerning the workings of the Spirit, is strangely repugnant to the proposition maintained in the preceding Note, that in Theology, as in other departments of knowledge, there has been a

progressive development, whereby later ages have attained to a fuller systematic apprehension of the Truth, than was possest by the earlier. This appearance has doubtless been increast by my having merely cited certain of the most eminent divines at divers periods, without attempting to trace the connexion and points of transition amongst them. For hereby a greater importance attaches itself to the intellectual and spiritual qualifications of individual theologians: and as in the warfare of early times there are more conspicuous examples of individual heroism, the same thing has happened in other relations, intellectual and moral. To have done more would have been inconsistent with the nature of a note, and would have required the elaborate and well digested studies preparatory to an independent work. Indeed the subject itself made it difficult to do more: for the consideration of the office and operations of the Third Person in the Holy Trinity has never formed so prominent a part in Theology, as that of the First and Second Persons: whence there is less of order and sequence in the views themselves; and they have taken their shape much more from the character of individual minds. Besides it is very true, that the eighteenth century does form the great difficulty in the way of the philosopher, who sets himself to investigate the intellectual and moral history of man, in the belief that the human race has been progressive. To overcome this difficulty, we must bear in thought, that the progress of mankind, if there be any, has at all events, as is plain from every portion of history, never been uniform and rectilinear; that, according to the law of the whole creation, it has had its periods of alternation, its ebbs and flows, its nights and days, its winters and summers, and that these may have been measured out by centuries; that the same life does not go on waxing in vigour indefinitely, but wanes and decays and perishes, though succeeded by other lives, in such a manner that the realm of life is continually enlarging; that the blossoms do not remain on the tree along with the fruit, but fall off to make way for the fruit, which however does not ripen until after an interval of comparative bareness. We must remember how something, which to the common eye has appeared almost like a thousand-yeared sleep, lay on the mind of Europe, ere it was fully awakened to the contemplation and cultivation of the new world in which Christianity had placed it. Thus, in passing from that kind of dogmatical knowledge, which is founded on the implicit

reception of the materials supplied by tradition, to that kind which is to be preceded by a critical examination both of the objects of knowledge, and of the mind, its subject, man has had to tarry a while in the wilderness of blank doubt and mere negations. Yet this very rationalizing of Scripture, which has narrowed and degraded it into a conformity with the abstractions of the natural understanding, has been to prepare the way, we may trust, for the time when the voice of the Spirit speaking in the Scriptures shall be recognised to be in perfect concord with the intuitions of the clarified Reason.

It would be a delicate, and could scarcely be otherwise than an invidious task, to examine whether any, and what evidence is afforded by the present state of English Theology to warrant such an expectation. With reference to our immediate enquiry, it is sufficient to remark, that the censure quoted above, in p. 260, from Coleridge, which was intended by him for the early years of this century, is no longer applicable to anything like the same extent. Indeed we have ground for much thankfulness in the belief that the abiding influence of the Spirit on the hearts of believers is a more general element in the teaching of our Church now, than it has been since the time when the Nonconformists were driven out. That German Theology has also undergone a change in a like direction of late, is not so well known perhaps in England. In the very worst times indeed some men were left in Germany, who had not bowed the knee to Baal: but the general improvement in the character of German Theology did not take place till after the nation had been aroused by the sufferings which preceded the War of Deliverance, by the solemn voices which at that time sounded through every heart, and by the thankfulness and joy which the events of that war called forth. Even in the last dozen years, it is true, the Antichristian spirit has become stronger and more audacious and subtiler than ever; and it is now waging open war against the name and existence of Christianity, against all the duties, all the hopes, all the holiest feelings of man. But even this is better than to lie imbedded and suffocated, or to sprawl and crawl about, in the slough of Rationalism: and along with the increast virulence of Infidelity, Faith too has become stronger and bolder and clearer: nor will he who knows what powers support such as are contending for the Truth, doubt on which side the

ultimate victory will be. Among the commentaries on St John, the tone of which has betokened this improvement, the earliest I know of is Tittmann's; who is not indeed very eminent, either as a thinker or a scholar, and whose style is prolix and feeble, but whose exposition of our passage is in the main correct. Arguing against the doctrinary school, he says, "Neque habet et confert Jesus bona doctrinae tantum, sed innumerabilia alia; non tantum est Servator per doctrinam suam, sed aliis modis. Quodsi praedicasset se tanquam Servatorem per doctrinam, multo minus ipsum admisissent Judaei; ne intellexissent quidem, nec intelligere potuissent: exspectabant enim in Messia non doctorem, quam potius liberatorem et felicitatis vindicem.—Ea vero bona profecto sunt ante omnia cognitio Dei et Christi, in primis autem cognitio consiliorum divinorum de salute hominum per Christum, deinde vero etiam gratia apud Deum et remissio peccatorum, et sensus gratiae divinae et remissionis peccatorum, fides, animi vitaeque sanctitas, spes futurae vitae, et quae sunt ejus generis alia" (pp. 306, 314).

Luecke, who also belongs to the better school of Theology, but, having had to wade through the slough of Rationalism in his youth, like most of his contemporaries, has some of its mud sticking to him, maintains somewhat pertinaciously and perversely, in all the three editions of his Commentary, that St John, in our passage, has not apprehended our Lord's meaning quite correctly. Comparing the expression in vii. 38, ὕδωρ ζῶν, with the words to the Samaritan woman in iv. 14, he contends that ὕδωρ ζῶν is equivalent to ζωὴ αἰώνιος, and interprets our passage thus: "*He who believes in Me, and thus drinks of the living water, which I give to the thirsty,—out of his heart, as the Scripture says of the rivers of blessings in the days of the Messiah, will flow rivers of living water, that is, of eternal life. Not only will he himself be a partaker of eternal life; out of his fulness he will refresh others therewith.* On the other hand St John (Luecke says), understanding ὕδωρ ζῶν to be the Holy Spirit, takes ῥεύσουσι as an absolute, not a relative future, and the whole speech as a prophecy of the outpouring of the Spirit at Pentecost.—Yet ῥεύσουσι (he argues) cannot in this position be taken as an absolute future, to the exclusion of the present time: ποτὲ, or something of the kind, should have been added. Since, according to St John, faith, as soon as it springs up, produces life, we are disposed to

understand Jesus as declaring that at the very first moment of faith the rivers of living water will immediately begin to flow." Such criticism, it seems to me, applied to any writer, would be somewhat captious; nor are the arguments tenable even philologically. Doubtless ὕδωρ ζῶν in vii. 38 is equivalent to ὕδωρ ἁλλόμενον εἰς ζωὴν αἰώνιον in iv. 14: for true life is also everlasting life: the only difference is, that in the first-cited passage our Lord is speaking with special reference to the influence and power of believers upon others. But it is not said in iv. 14 that the water is ζωὴ αἰώνιος, as Luecke implies: the water is the power of the Spirit manifesting itself in those gifts and graces which belong to eternal life, and to which eternal life belongs. Again, there is nothing in St John's words to limit ῥεύσουσι, as an absolute future, to a single specific moment, the day of Pentecost. They do not assert, or mean, that Jesus was speaking with exclusive reference to the descent of the Holy Ghost on that one day. What they assert is, that Jesus, in speaking of the rivers of living water, was speaking, by anticipation, of the gifts of the Spirit, which believers were to receive after His glorification, both on the day of Pentecost, and from that time forward. As to Luecke's argument, that, according to our Lord's words, the rivers of living water were to flow out of the hearts of believers immediately, before the day of Pentecost, a sufficient answer to it is afforded by the fact, that no such effect was wrought in any of the Apostles themselves prior to the descent of the Holy Ghost. Our Lord, speaking on the last day of the Feast of Tabernacles, gave an assurance of that which was to take place at the next Feast of Tabernacles, after His glorification, and from that time forward until the end of the world. In like manner are we to understand all His spiritual promises, none of which were fulfilled during His life, nor could be, because they could not be fulfilled, except through the working of the Spirit, who was not yet given.

Luecke further remarks that, though water in the Old Testament is sometimes used as the symbol of the Holy Spirit, especially in that the effusion of the Spirit is compared to the pouring out of water, the appropriate symbol of the Spirit in the New Testament is fire, water standing as the symbol of ζωὴ αἰώνιος. After discussing a couple of explanations of the difference between the operation of the Spirit under the Old, and that under the New Dispensation, he con-

cludes, "The difference, if we compare I. 17. 18. 33. iii. 34, cannot have been regarded by St John as specific, but merely as consisting in this, that under the Old Testament the Holy Spirit was limited in His communications and revelations of Himself, whereas, after the incarnation and glorification of the Word, working freely in His whole Messianic fulness, He was given to believers permanently, and so as to be the ruling principle of their lives." In reply to this, I will quote some excellent remarks by Kling, from an article in the *Theologische Studien* for 1836, which, if critics were not as impervious to conviction as the rest of mankind, would have made Luecke adopt a better explanation in his last edition. "I confess I cannot see why the symbol of fire, under which the Holy Ghost is represented in the New Testament, is to exclude that of water. On the contrary they serve as complements to each other, the former being the symbol of the Spirit in His penetrative, the latter in His refreshing and enlivening power. Since, in the Old Testament (Isai. xliv. 3), we find water used as an image of the Spirit, to signify the vivifying abundance of His effusion, what reason have we for asserting that ἐκχέειν (Acts x. 45. Tit. iii. 6) merely denotes fluidity and communicability generally, without any specific reference to the image of water? What too is the πηγὴ ὕδατος ἁλλομένου in iv. 14? except the Πνεῦμα ὃ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν. Luecke admits that the Πνεῦμα is the principle of the ζωή. But what does the Πνεῦμα impart, except himself? He is at once the Giver and the Gift; and in this very place, vii. 39, He is regarded as the Life imparted to believers. As to ῥεύσουσιν, it is unquestionably to be understood as a future, that is, not as expressing something that was to be given and to take place immediately, along with the act of faith, but at a subsequent moment, which presupposes a higher development of the life of faith. The act of πιστεύειν implies a reception of the living water. If a man continues thus to receive, and allows what he receives to act freely upon him, he will arrive at a state where the divine life in him will become spontaneous: he acquires the faculty of spreading it around him: it becomes a fountain of living power, abiding in him, and issuing from him. To this condition the first disciples were raised on the day of Pentecost. The Evangelist however is referring to that whole state of things, in which the spiritual life inherent in believers acts outwardly; which state commenced after Christ's glorification, and has

continued ever since in His Church. Thus it was something purely future with regard to the hearers; and there was no need of a ποτὲ to express this. Luecke has not properly observed the distinction between the reception and quiet possession of the ζωὴ αἰώνιος, and the power of imparting it to others, or of exciting others to seek it by the manifestation of its indwelling power: nor has he perceived that Πνεῦμα ἅγιον in this passage, though it is equivalent to ζωή, denotes a higher degree of this ζωὴ in man, which is not coincident with the first dawn of faith. In like manner what follows does not shew a sufficiently definite conception of the Πνεῦμα ἅγιον, when he makes the only difference between the Old and New Testament in this respect lie in the degree of abundance with which the Spirit was imparted: whereas this itself is the consummation of the divine Dispensation, the inherent and permanent indwelling of the divine life in the body of believers, and in the individual members of that body. On the other hand in the Old Testament there are merely scattered προλήψεις, in the way of prophecy, of strengthening, of admonition, of desire, individual awakenings, visions, operations of a preparatory kind. It is true, the hearers of Jesus could not at the moment understand His words; but this was not necessary, if they merely gained an anticipation of a rich and precious blessing, and were excited to long after it. The full insight into their meaning could only be acquired by their own living experience. So that this speech had the same appropriateness as all our Lord's other deeper speeches, the meaning of which the disciples did not understand, until it was revealed to them by the Spirit" (pp. 132—134).

This agrees in the main with what Nitzsch says, in his *System of Christian Doctrine*, §. 84. "As under the Old Covenant it was necessary that those individual persons, by whom the Word of God was to be uttered for special purposes, legislatively or prophetically, and by whom the theocratic guidance and training of the typical people was to be carried on,—such persons as Moses, the Elders, the Judges, the Priests, the Kings, the Prophets,—should be in a state of peculiar, intimate communion with God, and should possess an inherent fitness, as men of the Spirit, for the Kingdom of God (see 1 Sam. x. 6. xix. 20. Isai. lxiii. 10. Ps. li. 11. Hos. ix. 7); so there grew up a hope of Him who was to possess inspiration in *its fullest* measure (Isai. xi. 2. comp. John i. 33. iii. 34), and

of a time which was not to see a series of individual prophets endowed with inspiration amid the people, but the simultaneous inspiration of the whole people and of all flesh: Joel iii. Ezek. xxxvi. 26, 27. This time was not yet arrived, when Jesus desired (Luke xii. 49) to kindle the fire, and to baptize with fire; and in this respect the Holy Ghost was not yet: John vii. 39. The world too, as such, knew Him not, and received Him not: John xiv. 17. But as the first Paraclete, who appeared in the flesh, had declared that, after His going to the Father, another would come, to perfect the communion with God in those who had believed in the first, this was fulfilled on the day of Pentecost."

The following sentences from Tholuck's Commentary may also stand here in confirmation of what has been said concerning the revival of sounder Theology in Germany. "As St John must have known better than we do, that the operations of the Holy Ghost had already been spoken of in the Old Testament, we must assume that he restricted the expression here to the Christian Holy Spirit, that is, the Holy Spirit of God, so far as He, dwelling in man as a subjective principle, appropriates the objective, essential truths of Revelation, and gives them the power of truth in each individual mind;" in other words, convinces men of sin, and of righteousness, and of judgement. "This was the consequence of Christ's exaltation and glorification: for it was only when He was entirely freed from all the limitations of earth, that He could become in spirit the indwelling principle of life in His disciples; and on the other hand the new life of the disciples could not expand independently and spiritually, until the visible presence of the Saviour was taken away from them."

This long, though very imperfect, line of witnesses to the riches of meaning, which is to be found in a couple of verses of Scripture, may be closed with an extract from Olshausen's admirable Commentary on the New Testament; a translation of which, if executed with intelligence and judgement,—with the occasional omission of passages referring to transient absurdities of German divines, unknown and unworthy of being known in England, and with the addition of such notes as may be requisite to explain allusions in the text,—would be an inestimable benefit to the English student, nay, to every thoughtful reader of the Bible.

Without meaning to disparage the *Catena Aurea*, which has recently been translated by the indefatigable revivers of Patristic Theology, I may say that the translation just proposed would be far more useful to all who desire to apprehend the meaning and spirit of the New Testament: and a comparison of the two works would prove, that, in one important branch of Theology, notwithstanding all manner of divergencies and extravagances, slips and falls, waywardnesses and frowardnesses, yet, when we compare the nineteenth century with the fourth, and the following ones down to the thirteenth, there has certainly been a progress; a conclusion we should hardly have formed concerning the eighteenth from the specimens of its exegetical skill contained in the English Family Bible publisht some five and twenty years ago; and which moreover no way infers that the individual theologians are greater, any more than every astronomer in these days is greater than Copernicus and Kepler. In his remarks on John vii. 39, Olshausen says, "The δοξασθῆναι of the Son is mentioned here, not merely as the period, but also as an instrumental and inducing cause of the effusion of the Spirit. This glorification of Christ (on which Olshausen has some excellent remarks on xiii. 31) refers of course to His humanity, which was spiritualized and celestialized by the power of the indwelling Deity. This process first manifests itself in its perfection at the Ascension; after which therefore the fulness of the Spirit was first poured out on the Apostles and first believers.—Here we have a plain expression of the idea, that the revelation of God in man takes place by a continual progress, and is made to depend on the gradual perfecting of the bearers and sustainers of the Spirit. The Spirit of God fashioned the holy temple of the body of the Lord for Himself in the Virgin's womb, that He might dwell there, in a pure, unspotted vessel: but it was only through the power of this indwelling Spirit, that the body of our Lord was by degrees so glorified, that the highest manifestation of the Godhead, the Holy Ghost, could flow out from Him over mankind, like an all-vivifying, all-purifying river. Along with this operation of the Holy Ghost, the power of our Lord's glorified humanity also constantly manifested itself; so that He not only gave His Spirit, but also His flesh and blood to His disciples, and fashioned them in all things after Himself, that they became bone of His bone, and flesh of His flesh: Eph. v. 30. Phil. iii. 21.

Hence we shall be better able to define the relation between the efficacy of the Holy Spirit before our Lord's glorification, and that under the New Testament. Through His operation, we learn from St Peter, the prophets under the Old Testament were inspired; and the New Testament speaks of Him as acting before Christ's glorification, both with reference to John the Baptist, and at the conception of Jesus. But there is no express mention of the Holy Ghost in the Old Testament, except in Ps. li. 11, and Isai. lxiii. 10: and the whole Old Testament shews that the idea of the Spirit was only dimly latent in the minds of those who were living under that prior Revelation. (In the Apocrypha we find the name, Πνεῦμα ἅγιον, in Wisd. i. 5, 9, 17.) It might be said indeed, that the whole difference between the working of the Holy Ghost under the Old and the New Testament consists in this, that under the later Dispensation He manifests Himself in greater fulness, in more extraordinary gifts of grace, and more various modes of operation (1 Cor. xii. 7—11); and lastly that His operation is more abiding, while in the Old Testament it is rather fleeting and occasional. Were this so however, the gift under the New Testament would not be anything essentially new, but a higher degree of that under the Old. Hence the features just mentioned, though they must not be overlookt, are not quite sufficient, but require an important complement. So far as the Deity is essentially the Spirit and the Holy One, it cannot be denied that the Holy Ghost operated in the Old Testament: such expressions too as *God spake, the Spirit took the prophet*, occur often. Moreover, from the eternal unity of the Father, Son, and Spirit, in consequence of which no one can work without the others, where we read of God as working in the Old Testament, we must also conceive the Holy Spirit as cooperating. Nevertheless the usual language of Scripture itself, as well as the mutual relations of the Persons of the Trinity, justify us in distinctly separating the operation of the Father, the Son, and the Spirit, as different Persons in the Divine Being: and in this respect we are bound to say, that the working of the Holy Ghost begins with the glorification of Jesus, and the effusion of the Spirit at the feast of Pentecost. Hence there is a kind of truth in the view, which has often been entertained in the Church, concerning different Dispensations of the Father, the Son, and the Holy Ghost. The working of the Godhead under the Old Testament was that of

the Son: that of the Holy Ghost begins with the Feast of Pentecost. —One might say, that, down to the glorification of Jesus, the Πνεῦμα ἅγιον operated as ἐνδιάθετον, and after it as προφορικόν. The special work of the Holy Ghost is that of Regeneration, and the whole creative action of God in the souls of men. Hence Regeneration also belongs essentially to the New Testament; because under this Dispensation the Holy Ghost first manifested His specific power."

This extract holds out several temptations to discussion; but I must decline them, or this Note will never end. For the same reason I must pass over the attempt to explain the distinctive operation of the Spirit in the Christian Church, and the reasons why it could not have place previously, by Conradi, in his *Kritik der Christlichen Dogmen*, publisht in 1841. For that writer, who is a profound and subtile thinker, and seems an earnestminded and pious man, being a disciple of the Hegelian school in philosophy, has laboured strenuously, in this as in his other works, to reconcile his philosophy with his religion, and to exhibit the forms which Christian Truth must assume when viewed through the spectacles of that philosophy; a task in which several other able men of the same school have lately been engaged, with more or less success, sometimes with a grievous sacrifice of Christian Truth, sometimes, it may be, at the cost of their philosophical and logical consistency. Now there is so much that is peculiar in the terminology and dialectic system of that school, that even a few sentences on such a subject as the nature and office of the Spirit would be unintelligible to persons not familiar with the recent philosophy of Germany,—that is, to ninety-nine English readers in a hundred,—unless they were accompanied with copious explanations. It is indeed a common practice with English divines, not excepting those who in other respects have maintained a respectable and scholarly character, to speak contemptuously and damnatorily of German Philosophy and Theology,—even of great writers, of whom they have scarcely read a few pages, and not understood those few. Such a practice however, which even natural justice, much more Christian love, reprobates and condemns, only makes it the more needful not to touch upon such matters, unless one can enter into them fully. I will merely remark, that,—while the examination of the religious character and tendencies of any metaphysical system requires a

thoroughly philosophical mind, a mind learned, penetrating, clear-sighted, and candid,—even when the result of such an examination has been fatal to the system, this will no wise prove that many of its disciples may not by a happy illogicalness contrive to hold large portions of Christian Truth, along with doctrines which, if pusht to their extreme, would militate against it. This was the case, for instance, with many of the great Mystics, from Tauler down to Behmen and Angelus Silesius, in whose philosophy there was always a tendency, often a very strong one, to Pantheism, yet whose hearts were temples of deep and fervent devotion. On the other hand, God forbid we should pronounce that all the persons, whose understandings were trained in the shallow Materialism of the last century, were aliens in heart from the Commonwealth of Israel. It has been seen from the days of Balaam downward, that a man may have a hold on the Truth intellectually, without its producing any effect on his moral being; and our lot would be miserable indeed, if intellectual errour exercised an absolute sway, and there were no escape from its consequences,—if the chinks and crevices in our logic only admitted the wind and rain, and never the sunshine.

We have been traversing a long space, have been threading the volumes of many generations, and have heard a number of voices from some of the wisest and holiest among the children of men, all of them endeavouring, each after his kind, to give utterance and expansion to the truth set before us in a few short words of Scripture. These voices may have seemed discordant and dissonant; for so it is ever with the works of the understanding. Men seek out many inventions; and these are apt to jar and clash. The only perfect harmony and unison that can be on earth, is in prayer. In prayer logical differences vanish, diversities of knowledge pass away, the contentiousness of dogmas is husht. They who really feel themselves in the presence of God, must feel that all the petty distinctions, which at other times may separate them from their brethren, are swallowed up in the immensity of the difference which separates them from Him, and that, as He is One, all who behold Him should be fused into one by His unific presence. I will therefore close this Note with a translation of a beautiful prayer, for the fulfilment of the very promise which we have been considering; in which, we may trust, the holy men, whose testimony

concerning the Spirit we have been examining, would gladly have joined.*

"O Lord Jesus, holy Jesus, who didst vouchsafe to die for our sins, and didst rise again for our justification, I beseech Thee by Thy glorious Resurrection, raise me from the grave of all my vices and sins, and grant me daily a part in the first Resurrection, that I may truly deserve to receive a part in Thy Resurrection. O Thou most sweet, most kind, most loving, most dear, most precious, most desired, most amiable, most beauteous Saviour, Thou hast ascended into heaven in the triumph of Thy glory, and sittest at the right hand of the Father. O most mighty King, draw me upward to Thee, that I may run after Thee, after the odour of Thine ointments, that I may run and not faint, while Thou drawest and leadest me as I run. Draw the mouth of my soul, that thirsts after Thee, to the heavenly streams of eternal satiety: yea, draw me to Thee, the living Fountain, that according to my capacity I may drink, whence I shall ever live, my God, my Life. For Thou hast said with Thy holy and blessed mouth, *If any man thirst, let him come to Me and drink.* O Fountain of Life, grant to my thirsty soul that I may ever drink from Thee, that, according to Thy sacred and faithful promise, waters of life may flow from my

* It is found among Anselm's, as the 19th, and is well suited to the troubled circumstances of his life, and to his earnest longings after rest and peace. It is also found in the *Liber Meditationum*, which is publisht among the works of Augustin, but is generally acknowledged not to be his, and is supposed on probable grounds by the Benedictine Editors to have been composed or compiled, at least a large portion of it, by John, Abbot of Fescamp, a contemporary of Anselm's. This John of Fescamp has recently been introduced to modern readers by the master of medieval lore in his interesting *Essays on the Dark Ages*, pp. 314—321. Mr Maitland there gives a letter from him to the Empress Agnes, which appears from the Benedictine Introduction to the *Liber Meditationum* to have been prefixt to that book; and he says that the book itself, he believes, "exists only in manuscript." One must not readily assume that one has found anything in this field of knowledge, that Mr Maitland has overlookt: but he appears not to have been aware of the reasons for supposing that the *Liber Meditationum* is, or comprises, the book sent by the Abbot to the Empress. How far these reasons may avail to prove that the prayer in the text is by him, and not by Anselm, I have not the means of determining. If it be by the former, we gain an addition to the list of devotional writers. A translation of the *Liber Meditationum* was *publisht at the* beginning of the last century by Dean Stanhope.

belly. O Fountain of Life, fill my mind with the river of Thy pleasures, and make my soul drunk with the sober drunkenness of Thy love; that I may forget whatever is vain and earthly, and may keep Thee alone continually in my memory, as it is written, *Memor fui Dei, et delectatus sum.**

"Give me Thy Holy Spirit, signified by those waters, which Thou didst promise to give to the thirsty. Grant, I beseech Thee, that with my whole desire and with every endeavour I may strive thitherward, whither we believe Thee to have ascended on the fortieth day after Thy Resurrection; that I may be detained in this present misery with my body alone, but may be always with Thee in thought and longing, that my heart may be there where Thou art, my desirable and incomparable and most lovely Treasure. For in the great deluge of this life, where we are tost about by the storms around us, and no safe haven is to be found, no dry spot where the foot of the dove may rest for a while, there is no safe peace, no secure rest, everywhere war and strife, everywhere enemies, without fightings, within fears. And because in one part we are of heaven, in the other of earth, the corruptible body presseth down the soul. Therefore my mind, my Companion and Friend, being weary with the way waxes faint, and lies wounded and torn by the vanities it has past through: it hungers and thirsts greatly; and I have nought to set before it; for I am poor and destitute. Do Thou, O Lord my God, who art rich in all good, and a most bountiful Dispenser of the banquet of heavenly satiety, give meat to Thy weary, collect Thy scattered, restore Thy wounded servant. Lo, he stands at the door and knocks: I beseech Thee by the bowels of Thy compassion, wherewith Thou visitedst us as the Dayspring from on high, open the hand of Thy mercy to this miserable beggar, and command with a winning condescension that he come to Thee, that he rest in Thee, that he may be strengthened by Thee with living, heavenly bread; wherewith when he is satisfied, and has recovered his strength, he may mount higher, and, borne on the wings of holy desires from this valley of tears may fly to Thy heavenly Kingdom.

"Let my spirit, Lord, I beseech Thee, put forth wings, like an eagle, and fly, and not faint; let it fly and mount even to

* Ps. lxxvi. 4, corresponding to lxxvii. 3, in our Version, in which the sense is just the reverse: *I remembered God, and was troubled.*

the beauty of Thy house, to the place where Thine honour dwelleth, that there, on the table where the citizens above find refreshment, it may be fed with Thy secret things in the place of Thy pasture, near the overflowing rivers; that my heart may rest in Thee, O my God, my heart, a vast sea, swelling with waves. Thou, who didst command the winds and the sea, and there was a great calm, come and walk on the waves of my heart, that everything in me may become calm and serene, while I embrace Thee, my only Good, and behold Thee, the sweet Light of my eyes, without being blinded by the darkness of my troubled thoughts. Let my spirit, Lord, fly beneath the shadow of Thy wings from the scorching cares of this world, that, being hidden in Thy refreshing coolness, it may sing rejoicingly, and say, *I will lay me down in peace and sleep.*

"Let my memory, I beseech Thee, O Lord my God, sleep from all things that are under heaven, watching to Thee, as it is written, *I sleep, and my heart watches.* Let my soul be safe, be always secure under the wings of Thy protection, O my God. Let it abide in Thee, and be always nourisht by Thee. Let it behold Thee, when my consciousness forsakes me, and sing Thy praises with shouts of joy: and let these Thy sweet gifts be my consolation in the mean while amid these whirlwinds, until I come to Thee, who art true Peace, where there is no bow or shield or sword or war, but the highest and most perfect security, and secure tranquillity, tranquil pleasure, and pleasant happiness, and happy eternity, and eternal blessedness, and the blessed vision and praises of Thee, world without end. Amen."

NOTE I: p. 25.

Andrewes, in his Sermon on our Lord's words, *If ye love Me, keep My commandments; and I will pray the Father; and He will give you another Comforter, that He may abide with you for ever;*—the third of those on *the Sending of the Holy Ghost,*—argues the question, "How shall we love Christ, or keep His commandments, that we may receive the Holy Ghost, when unless we first receive, we can neither love Him, nor keep them?—How saith He, *Keep and I will give,* when He must give, or we cannot keep?" He replies, that *to*

him who hath shall be given, both in a higher degree, and in a different kind; an answer sufficient for the immediate question, and agreeing in substance with Augustin's, from whose 14th Tractate on St John the words of the question are translated: only Augustin, after his fashion, is more diffuse and rhetorical, and, as is very often the case with him, winds round and round and round the point, instead of coming up to it and clenching it. "We consider (Andrewes adds), as St Peter (1. iv. 10), the Spirit in His graces, or the graces of the Spirit, as of many kinds;—of many kinds; for our wants and defects are many. Not to go out of the Chapter, —in the very words He is called *the Spirit of Truth;* and that is one kind of grace, to cure us of errour. In the 26th verse after, *the Spirit of Holiness*.—And here He is termed the *Comforter;* and that is against heaviness and trouble of mind. To him that hath Him as *the Spirit of Truth*, which is one grace, He may be promist as *the Spirit of Holiness*, or Comfort, which is another. It is well known, many partake Him as *the Spirit of Truth* in knowledge, which may well be promist them (for sure yet they have Him not) as the sanctifying Spirit.* And both these ways may He be had of

* The meaning of this sentence is much obscured, nay, quite perverted, in the late Oxford reprint, by the omission of the marks of parenthesis. Andrewes says, that there are many persons, who partake the Spirit of Truth in knowledge, and to whom yet the Spirit may be promist as the Spirit of Holiness, seeing that they have Him not as such. But it would be difficult to make this out from the Oxford text: "It is well known, many partake Him as 'the Spirit of Truth' in knowledge, which may well be promised them, for sure yet they have Him not as the santifying Spirit" (p. 155). When thus pointed, the words mean, that the Spirit of Truth may well be promist to those who have not the sanctifying Spirit; which being at variance with the whole purport of the passage, I referred to the old Folio, and there saw plainly what Andrewes intended to say. I know no writer in whom the nicest accuracy in punctuation is so much needed to render him intelligible, owing to the parenthetical knottiness of his style, in which juxtaposition is a very unsafe criterion of continuity. He himself seems to have attended to it carefully in his manuscripts, if we may judge from the curious system followed in the old editions,—a system which may indeed be simplified with advantage; only at every change one should look out sharply lest the meaning be misrepresented or obscured. In the next line the Oxford text gives, "the Apostle's disease," as if it were the disease of some one Apostle, not of the whole body. This is one of a class of mistakes common in the reprints of our older writers, arising from the ignorance which prevails concerning the

some, who are subject to the Apostles disease here, heavy and cast down, and no cheerful spirit within them. So they were not clean destitute of the Spirit at this promise making, but had Him; and so well might love Him, and in some sort keep His commandments, and yet remain capable of the promise of a Comforter for all that."

Now it is doubtless quite true that they, in whom the Spirit dwells, and who submit to His governance, will be led by Him from one grace to another, and that, when new emergencies and difficulties arise, new powers to meet them will be unfolded in their souls. Only Andrewes, from the character of his mind, as well as from the philosophy in which he had been trained, was disposed to look at the work of the Spirit rather as mechanical, than as dynamical or organical, agreeing herein with the great body of theologians, who have been readier to conceive that the Spirit brings some fresh gift

history of our grammar. Few persons are distinctly aware that the practice of denoting the genitive singular by an apostrophe was not common, except in certain peculiar words, till the latter part of the seventeenth century; or that the absurd and unmeaning mark, which we now subjoin to denote the genitive plural, only got into vogue about the middle of the eighteenth. If our editors bore this in mind, they would feel called upon to exercise a little discrimination, when they come to an ambiguous form. Ten lines back, where the edition of 1641 has "in the very words," the Oxford gives "in the very next words." The insertion of *next* may rest upon authority; but it looks like an interpolation: the shorter expression is more in Andrewes manner.

I do not make these remarks censoriously. In this age of speed and slovenliness,—of water-colours and lithography and photography,—when everybody has so many things to do, that nobody can do anything, and the only way of keeping the world's wheels in motion is to make matter do the work of mind,—and when that patient and unwearіable love of study, which animated men in former generations, and which thought no labour too great to be spent even on minute questions of grammar and orthography, if it did but lead to a satisfactory result, is no longer to be found, owing to the blighting system of using emulation, instead of the love of knowledge, as the main instrument of education,—the reprint of Andrewes is certainly among the more creditable samples of its class. But now that the most valuable portions of our early literature are gaining circulation in modern types in the remotest quarters of the globe, where people will have no means of referring to the original text, it is desirable that our editors should more than ever feel that laborious accuracy in the least things is an indispensable part of their duty.

on every fresh occasion, than that He is a principle of life abiding in the soul, swaying its desires, exalting and purifying its affections, strengthening its faculties, and turning them to their appropriate purpose.* In so many regions of thought do we find counterparts to the opposite views, which regard light, the one as a composite aggregate, the other as a plastic and multiform unit. Besides it is a very inadequate conception of the change which was to be effected in the Apostles by the Comforter,—and which, we know from the Book of Acts, was accomplisht within a few days of the Ascension,—to speak of them as having Him already as the Spirit of Truth, and as the Spirit of Holiness, and so needing Him only as the Spirit of Comfort. Andrewes did not mean this, though his words would seem to imply something of the sort. For all our Lord's expressions about the sending of the Comforter plainly declare that His presence was to be something entirely new, and the like of which had not yet been seen upon earth; that it depended in some mysterious manner on His own death and resurrection, and was to be totally different from any spiritual influences which the Apostles had till then received; in a word, that it was to be the great distinctive privilege of

* As this sheet is passing through the press, I have met with a like remark, referring to a different part of the work of the Spirit, but exprest almost in the same words, by Ackermann, one of the ablest among the rising theologians of Germany, in an elaborate, and in many respects very valuable Dissertation on the meaning of the words πνεῦμα, νοῦς, and the German *Geist*, publisht in the *Theologische Studien und Kritiken* for 1839. "Theologians have not unfrequently been guilty of a gross errour with regard to the biblical idea of inspiration, from looking upon it as mechanical, instead of dynamical. From the passages cited (Gen. xli. 38, Job xxxii. 8, Isai. xi. 2, Matth. x. 20, Luke ii. 40, John xiv. 17, 26, xvi. 13, Rom. vii. 16, 1 Cor. ii. 10, xii. 3, Gal. iv. 6, 2 Pet. i. 21) it is sufficiently evident that the Bible speaks of the working of the Spirit of God as dynamical. Hence theologians ought never to have adopted or encouraged the crude notion, that persons under inspiration were like so many drawers, wherein the Holy Ghost put such and such things, which they then took out as something ready-made, and laid before the world; so that their recipiency with reference to the Spirit inspiring them was like that of a letterbox. Whereas inspiration, according to the Bible, is to be regarded as a vivifying and animating operation on the spiritual faculty in man, by which its energy and capacity are extraordinarily hightened, so that his powers of internal perception discern things spread out before them clearly and distinctly, which at other times lay beyond his range of vision, and were dark and hidden." p. 890.

His Church. Such emphatical words as *I will send you another Comforter*, and the other similar expressions, are far more than a promise that One, who was dwelling in them already, should shew forth His power in a new way, under this fresh affliction. So too those words of St John, which formed the subject of the last Note, certify us that the Apostles cannot at this time have received the Spirit, in that sense in which His gifts were to be the peculiar blessing of the Christian Dispensation.

If we examine the representation of the conduct of the Apostles during their Lord's life, as set before us in the four Gospels,—if we consider how weak their faith was, how easily it was troubled by doubts and fears, which the reiterated proofs of His divine power could not allay,—how this its feebleness hampered and hindered them in the exercise of the gifts with which He had endowed them,—how carnal their wishes were still, set upon earthly prizes, incapable of understanding the pure glory of the Kingdom of Heaven, nay, disturbing them with jealousies and rivalries,—and further how slow their minds were to receive the heavenly light of their Master's teaching, —how unable they were, even on that last evening, to apprehend the spiritual meaning of His words,—we cannot but recognise, when we turn to the Book of Acts, that a total change had been wrought in them, a change exactly coinciding with the effects, which, they had been promist, would be produced by the Comforter ; wherefore this change may with the amplest reason be regarded as being, in all its parts, the fulfilment of that promise. Moreover, as, according to the terms of the promise, the Comforter was to abide with the Church for ever, the moral powers and spiritual graces, which the Apostles then received, have been granted ever since to believers in Christ, after the measure of their faith. This change in the Apostles gives us a complete explanation and confirmation of St John's saying, that the Spirit was not given until Jesus was glorified: which saying seems incompatible with the notion that the Apostles had received any of the distinctively Christian gifts of the Spirit, at all events before the Resurrection. Now divine truth, we may feel sure, is always consistent with itself, although, according to the form which ideas ever put on, when they are brought down into the region of the reflective understanding, it will perpetually appear to involve contradictions. Hence we must not doubt that, if there are any passages in Scripture, which seem repugnant to the right in-

terpretation of this saying in St John, such repugnance will be removed by a more careful investigation.

For instance, the very text, in preaching on which Andrewes introduces the passage just cited, and which, according to his interpretation, would imply that the Apostles had already received some of the peculiar gifts of the Spirit,—our Lord's words, *If ye love Me, keep My commandments: and I will pray the Father; and He will give you another Comforter*,—cannot be at variance with the declaration that the Spirit was not given till after Jesus was glorified. Now at first sight these words seem thoroughly to confirm that declaration, inasmuch as they palpably refer to what was to take place after the Resurrection. The inconsistency is merely a matter of inference, on the ground that the disciples could not love Jesus, or keep His commandments, except through the influence of the Spirit. But the love and obedience here spoken of are not that pure and perfect love, and that perfect obedience, which the Spirit desires to produce in the heart of every believer, and which can in no respect be produced, save by His immediate power. The love of the disciples at that time was weak, frail, human love, for Him who had been their best Friend, their wisest Teacher, their greatest Benefactor: and the only obedience which could as yet be expected from them, was that which such grateful and reverential love may beget even in the natural man, under circumstances fitted to foster the better part of his nature. Without entering into the tangled argument on the character and extent of prevenient grace, we may assume, what is implied in every part of the New Testament, that the divine aid which precedes faith, in its lower sense, is wholly distinct from that special gift of the Spirit, which is vouchsafed to believers, and to them only.

This distinction is not sufficiently prominent in the comment of Aquinas on this passage. "Numquid (he asks) obedientia discipulorum, et amor eorum ad Christum praeparant ad Spiritum? Videtur quod non: quia dilectio qua diligimus Deum est per Spiritum Sanctum. *Rom.* v. 5. *Caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum, qui datus est nobis.* Obedientia autem est nobis a Spiritu Sancto. *Rom.* viii. 14. *Qui Spiritu Dei aguntur hi filii Dei sunt.*" These verses however refer to a very different love and obedience from that required by our Lord in St John, a love and obedience proceeding, not from prevenient Grace,

but from the full gift of the Spirit. "Sed posset aliquis dicere (he adds) quod per dilectionem Filii promeremur Spiritum Sanctum, quo habito amamus Patrem. Sed huic repugnat, quia idem est amor Patris et Filii." But the love which Jesus here requires, was that which they could not but feel toward Him in His Humanity, not in His Deity. "Et ideo aliter dicendum est, quod hoc est in donis Dei, ut qui bene utitur dono sibi concesso, amplioris gratiae et doni acceptionem mereatur; et qui male utitur, hoc ipsum quod accepit auferatur ab eo. Nam, ut legitur Matt. xxv. servo pigro ablatum est talentum,—et datam est ei qui acceperat quinque. Sic ergo est et de dono Spiritus Sancti. Nullus enim potest Deum diligere nisi habeat Spiritum Sanctum. Non enim nos praevenimus gratiam Dei; sed ipsa praevenit nos. *Ipse enim prior dilexit nos*, ut dicitur 1 *Joann.* iv. 10. Et ideo dicendum, quod Apostoli primo quidem receperunt Spiritum Sanctum, ut diligerent Deum et obedirent mandatis ejus: sed necesse erat ad hoc ut ampliori plenitudine Spiritum Sanctum reciperent, quod bene uterentur, diligendo et obediendo, dono Spiritus Sancti prius accepto. Et secundum hoc est sensus, *Si diligitis Me*, per Spiritum Sanctum, quem habetis, *et obeditis mandatis Meis*, recipietis Spiritum Sanctum, quem habetis, in ampliori plenitudine." These words, it is plain, are very far from expressing the difference, implied in our Lord's words, between the gift of the Spirit which the disciples were to receive in answer to His prayer, and that which they already had. But thus it is for ever in the Schoolmen, that, while they are exceedingly ingenious in devising all manner of artificial and arbitrary distinctions, those which actually exist they often overlook.

There is more uncertainty with regard to the meaning of the last words in the next verse: *The Spirit of Truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.* What rich treasures of knowledge are contained in this verse concerning the whole relation between man and God, nay, between man and all heavenly truth! But I merely cite it here for the light which the last words seem to afford as to the previous condition of the Apostles. In the text to this Note I have interpreted them, without consulting the expositions given by others, as though the difference of tense were meant to denote a

difference of time, and as though the former clause,—*for He dwelleth with you*,—referred to that acquaintance with the Spirit which the Apostles had already enjoyed,—the latter clause, *and shall be in you*, to that higher gift which was to be granted to them on the day of Pentecost. A like explanation, I find, is proposed by Lampe. "Testimonium discipulis datur de meliori prae mundo dispositione, quod *cognoscant Spiritum*. Nondum quidem plene Spiritus Sancti excellentia, et ratio Oeconomiae atque operationum ejus Apostolis innotuerat. Eousque tamen jam Spiritum cognoverant, ut eorum cognitio *revelationes carnis et sanguinis*, Matth. xvi. 17, necnon scientiam discipulorum Joannis, Act. xix. 1, superaret. —Nam et miraculorum divinitatem, et doctrinae Christi veritatem, et personae ejus excellentiam agnoverant. Quod non poterat fieri, nisi simul tacite crederunt eum esse Prophetam illum promissum et uberrima Spiritus mensura ungendum, Jer. xi. 2, lxi. 1, 2, 3. Ps. xlv. 8, Qualiter ergo, vs. 7, *cognitionem Patris* discipulis tribuerat, taliter nunc *cognitionem Spiritus* tribuit, imperfectam quidem, vera tamen fundamenta et rudimenta habentem. Originem hujus dispositionis indicat verbis, *Quia apud vos manet*. Ita passim interpretes, et sensu quidem commodo. Acceperant jam primitias spiritus. Ille eos traxerat vocatione efficaci, ut cum abnegatione sui Christum sequerentur. Idem constanter iis adhaeserat in multis tentationibus, ita ut, quamvis multi alii a Jesu in diversa iverint,—fideles permanserint. Huic apud illos manenti Spiritui omnis *cognitio*, quam discipuli habebant, tribui debebat. Spiritus enim nisi per Spiritum cognosci nequit."

"Non absurdum tamen esset (he continues) τὸ ὅτι hic vertere per *quare*, seu *propterea*, quae vis in N. T. non est insolens. Confer Luc. vii. 47, et supra Joh. viii. 44. Et tum his verbis repetitur promissio modo data, et indigitatur hanc mansionem, quam Jesus promiserat, certo iis exspectandam, quia Spiritum jam actu cognoscere inceperant. Fateor hoc mihi prae recepta versione arridere."

By this latter explanation both clauses are referred to the promist effusion of the Spirit; and thus, so far as I can find, has the passage been understood by the great body of divines from the earliest times to the present. Indeed the Vulgate, in the received edition, renders all the three verbs in the future: *Vos autem cognoscetis eum; quia apud vos manebit, et in vobis erit*. This too

is the reading in the old Latin translation of the Treatise of Athanasius *De Trinitate et Spiritu Sancto*, § 7, and in Augustin's 74th Tractate on St John, who explains the words thus. "Erit in eis ut maneat, non manebit ut sit: prius est enim esse alicubi, quam manere. Sed ne putarent quod dictum est, *apud vos manebit*, ita dictum quemadmodum apud hominem hospes visibiliter manere consuevit, exposuit quid dixerit,—cum adjunxit et dixit, *in vobis erit.* Ergo invisibiliter videtur: nec, si non sit in nobis, potest esse in nobis ejus scientia. Sic enim a nobis videtur in nobis et nostra conscientia: nam faciem videmus alterius, nostram videre non possumus; conscientiam vero nostram videmus, alterius non videmus. Sed conscientia nunquam est, nisi in nobis: Spiritus autem Sanctus potest esse etiam sine nobis: datur quippe, ut sit et in nobis. Sed videri et sciri quemadmodum videndus et sciendus est, non potest a nobis, si non sit in nobis."

The translation in the Vulgate is corrected by Erasmus, who gives, *Vos autem cognoscitis eum, quia apud vos manet, et in vobis erit.* Beza, who renders the passage, *Vos autem nostis eum, quia apud vos habitat, et intra vos erit,* says in his note: "*habitat,* μένει.—*Manere* vero hoc in loco idem valet atque *pro sede et domicilio habere;* quo sensu passim dicitur Deus *habitare* cum suis, nempe intra ipsos ἐνεργούμενος, quod mox subjicitur his verbis *et intra vos erit.*" Hammond, understanding ὅτι as inferential, gives a poor paraphrase of the passage: *But by you I suppose, and all true disciples of Mine He is highly valued; therefore He shall abide with (not only come to) you, He shall for ever continue among you.* How strangely the Platonic δοκεῖ, *I suppose,* so becoming in the philosopher who had discovered his own ignorance, grates on our ears, when ascribed to Him in whom the fulness of all knowledge dwelt! Grotius, taking ὅτι in the same sense, says, "Videntur praecedentia indicare Spiritum, quomodo hic sumitur, prius nosci, deinde in hominem penetrare: μένει est *inhabitat,*—praesens pro brevi futuro." On the first point Calvin of course is far truer: "Ostendunt Christi verba nihil humano sensu posse de Spiritu Sancto percipi, sed eum cognosci sola fidei experientia. *Mundus,* inquit, *capax non est Spiritus, quia eum non cognoscit; vos autem cognoscitis eum, quia apud vos manet.* Solus ergo Spiritus est, qui in nobis habitando cognoscendum se praebet, alias ignotus *et incomprehensibilis.*" This exposition seems nearly to concide

with that given in the Sermon. Kuinoel on the other hand says, "Praesentia, γινώσκετε, μένει, vim futurorum habent, id quod vel additum ἔσται docet:" and he is followed by Tittman, and by Klee in his Commentary on St John. Yet one would rather think that this very use of different tenses was meant to denote a difference of time; whereas, had all the verbs been in the present, they might with more likelihood have been deemed to signify a proximate future.

Luecke, in his first edition, makes the same remark, "that γινώσκετε, as well as μένει, must be taken as futures, on account of ἔσται just after, and because the disciples did not yet know, and had not received the Spirit." In his later editions he has adopted Lachmann's reading, καὶ ἐν ὑμῖν ἐστὶν, instead of ἔσται,—and says in the last, "Is γινώσκετε to be considered a future, as the Vulgate in some manuscripts has *cognoscetis*? The words δώσει and ἐρωτήσω just before render this probable. Then however we should have to read μενεῖ, answering to ἔσται, if this be right. But it is evident that ἔσται is a correction for ἔστιν, which Lachmann has restored; and the Vulgate has *manebit*, though the present μένει is sufficiently certain.* Meyer rightly regards the presents as indefinite. Jesus contrasts the character of the κόσμος with that of his disciples. The unbelieving world is unable to receive and to know the Spirit; the disciples, in their faith, have the capacity to receive and to know Him. But the reception as well as the knowledge are to be future: see vii. 39. The difference between παρ' ὑμῖν μένει and ἐν ὑμῖν ἐστὶν is, that the former refers rather to the idea of the Παράκλητος, who is to be *with* them, the latter to that of the Πνεῦμα, who is to be *in* them. The Paraclete abides with them, because, as the Spirit, he is in them. Thus they can know Him from their own immediate experience. The causal ὅτι implies that the Spirit of Truth cannot be known by any one, except through his personal possession and experience."

* As the Alexandrian manuscript reads ἔσται, we must be guided, in adopting or rejecting it, by internal evidence. Luecke's assertion, that ἔσται is evidently a correction, is of no force, as is often the case with arguments stated thus summarily. On the contrary, according to the primary maxims of conjectural criticism, a scribe, finding two verbs united by a καὶ, was much likelier to assimilate them, had they been in different tenses, than to introduce a difference, when they were in the same tense.

Olshausen's explanation coincides pretty nearly with Luecke's; only he has a deeper intuition of spiritual truth, his mind being of the family of Augustin's. "The Saviour here promises a new, higher, and till then unknown Principle, the Πνεῦμα τῆς ἀληθείας. This expression implies no less that the Spirit produces the truth in those who receive Him, than that He Himself is the Truth. As God Himself is the Truth, and the Son, as the Revealer of the unseen Father, so the Spirit also, the highest manifestation of the Godhead, is the Truth in Himself, and only imparts the truth, in that He imparts Himself. Ἀλήθεια here is not the intellectual truth of reflexion, but that absolute Truth which is Life itself. Hence, by the communication of this Truth, all the ματαιότης of our natural, sinful life is overcome. This Spirit is therefore described as continually abiding (παρ' ὑμῖν μένει), and as dwelling in the innermost centre of our being (ἐν ὑμῖν ἔσται). Γινώσκετε αὐτὸ is not merely a future, *you will know Him*, but *you know Him already:* Jesus could appeal to the experience of the disciples, although they had not yet received the Spirit, because they had already felt His incipient workings in their hearts, at occasional blessed hours of their intercourse with their Lord. The side opposed to the disciples is the κόσμος, whereby we are here to understand the hearts of men, while they continue in their natural state: these cannot receive Him, because they are unable to see Him and to know Him. Thus the latter is a condition of the former; whereas one might have supposed that conversely the reception must precede the knowledge. Of the deepest form of knowledge this is quite true: but a preliminary knowledge is also requisite for the reception of the Spirit; and this awakens the slumbering desire in our heart. Even as an eye, when shut close, cannot feel the beauty of light, so the world cannot feel the blessing of the Spirit, until that desire, which is the condition of receiving Him, is kindled within it."

These remarks are very just; but they are perfectly consistent with the explanation proposed in the Sermon; and notwithstanding the mass of authority the other way, that explanation seems to me the simplest, and to put the least force upon the words. To call γινώσκετε a present indefinite, with Luecke and Meyer, is scarcely allowable, if we take it as referring to a definite future event, or to a state which was to rise out of such an event. But if we

make a distinction between the outward and the inward presence of the Spirit, and suppose that the Apostles as yet had only enjoyed the former, recognising His power in a measure as manifested in the life and discourse of their Lord, and being so far enlightened by Him as to discern the divine character of that power, then the promise of the higher gift to them would be in full conformity with that principle, which runs through the whole Scripture, as it does through all the dispensations of life, that to him who has shall be given. The difficulties which have often been felt, and which have occasioned interminable controversies, concerning the priority of the outward or the inward act, might be lessened if we were to meditate on the facts presented to us by all the operations of life; how in all there is a combination of two coordinate elements; how, for instance, in perception there is a reciprocal action of the object and the percipient, which must be coinstantaneous, admitting of no priority, no exclusive causation, on one side or the other; although even here a like controversy has started up, and one psychological school ascribes all primary causative power to the objects of knowledge, another to the mind that knows. At the same time both the object of knowledge and the subject imply a prior Cause, whereby they have been set in this state of reciprocal action, whereby the perceiver has been endowed with his power of perceiving, and the object has been fitted for acting upon his perceptions. In like manner the common processes of the mind might greatly help us to understand how they, who do not perceive and know, cannot receive. Moreover the state which I have supposed to be here represented as that of the Apostles, at the time when Christ promist to send the Comforter to them, is a very common one in every age of the Church, and perhaps was never commoner than in these days. There are numbers of persons, with regard to whom one cannot assert, that the Spirit has so taken possession of their souls, as to be the Guide and Ruler of their thoughts and feelings and to lead them to a full recognition of the Saviour and His atonement, but who take pleasure, more or less, in spiritual conversation, in the study of the Bible and other godly books, and in religious exercises and services. Of such persons we may say, that they *know the Spirit, because He dwelleth with them:* they recognise Him *in His* operations, as manifested in the ordinances of the Church, or in the lives and words of those

whom He has sanctified and enlightened! and we may cherish a trustful hope, if those feelings have life and reality, that He, whom they have known when He was *dwelling with them*, will in due time *be in them*.

An additional proof that the disciples cannot as yet have received the Spirit of Truth, seems to lie in our Lord's words in xv. 26, and xvi. 13, where He promises that He will send the Spirit of Truth to them, and speaks of the time when the Spirit of Truth shall be come. Indeed all their remarks and questions on this last evening, their doubts and distrust afterward, St John's express declaration (xx. 9) that *as yet* even He and Peter *knew not the Scripture, that Jesus was to rise again from the dead,—the dullness and slowness of heart to believe all that the Prophets had spoken*, with which Jesus reproaches the two disciples on their way to Emmaus, and which was shared more or less by the rest,—certify us that the Spirit of Truth was still to come. It is true, Peter had made that confession, of which Jesus pronounced that it had not been revealed to him by flesh and blood but by His Father in heaven. Yet, wonderful as that confession was, coming from the poor fisherman, and declaring that He, who had not where to lay His head, was the Christ, the Son of the living God,—how far did it fall short of that acknowledgement that Jesus Christ is the Lord,—of that recognition of His mediatorial power and office, and of the atoning efficacy of His incarnation and death,—which is the essential work of the Spirit, and which cannot spring from any other source! If proof of this were needful, it may be found in Peter's attempt, which is recorded immediately after, to dissuade his Master from encountering the very sufferings whereby His mediatorial office was to be fulfilled.

As to the promise in Matt. x. 20, Mark xiii. 11, Luke xii. 12, that the Spirit shall teach the disciples what they are to say, when they are brought before magistrates for their Master's sake, the context in St Matthew shews that this does not refer immediately to their first mission during our Lord's life, when we have no record of their having had to endure such persecution, but to the period subsequent to the day of Pentecost, when the persecutions, by which the Church was to be strengthened and purified, commenced.

Into the enquiry as to the nature of the gift, which Jesus bestows

on the Apostles in John xx. 22, and the relation between that gift and those which were bestowed on the day of Pentecost, I need not enter here, seeing that at all events that gift was subsequent to the Resurrection, and must be regarded as the initial fulfilment of the promise that He would send the Comforter to abide in them. Augustin asks several times over, why Christ gave the Spirit to the Apostles on two distinct occasions, namely, on the evening after the Resurrection, and on the day of Pentecost; and he has a favorite solution for this difficulty; which solution he brings forward in his 75th Tractate on St John, in his Treatise on the Trinity (xv. 46), and in his 265th Sermon; where he introduces it with a beautiful acknowledgment and apology for his ignorance. The solution however is no solution at all: it does not even touch the question to be solved, but looks entirely away from it into the region of fanciful numerical analogies. "Arbitror (he says), sed arbitror, ideo bis datum esse Spiritum Sanctum, ut commendarentur duo praecepta caritatis.—Una caritas, et duo praecepta: unus Spiritus, et duo data." In an earlier work, *Contra Epistolam Manichaei* (§ II.), he finds out another reason of the same class, as indeed such reasons may easily be found in abundance: "Propter geminam clarificationem, secundum hominem et secuudum Deum, bis etiam datus est Spiritus Sanctus; semel postquam resurrexit a mortuis, cum insufflavit in faciem discipulorum, dicens, *Accipite Spiritum Sanctum.* Et iterum, postquam ascendit in coelum, decem diebus transactis; qui numerus perfectionem significat; cum septenario numero, in quo conditus est mundus, additur Trinitas conditoris. De quibus rebus inter spirituales viros pie cauteque multa tractantur." This is a specimen, and far from an unfavorable one, of the fantastical trifling which we find perpetually in the exegetical writings of the Fathers, and which their worshipers nowadays propound to us as deep truths; the reaction from the dry prosaic spirit of the last century having produced a craving for all manner of extravagant follies, while the great ambition of many among the disciples of the new school in our theology seems to be, that this shall be signalized as the Age of Irrationalism. Happy though it has been for our divinity in some respects, that we have returned of late with greater reverence to the works of the Fathers, the evil effects of this change will be greater than its benefits, unless we apply that rule to them, which we are enjoined to apply to everything human, of proving all

things, and only holding fast to that which is good. Let us hold fast to that which they derived from the wisdom and spirit of Christ; and let us reject what they derived from the spirit of the world, and from the fleeting fashions of their own age. Among the qualities which they draw from this source, is their fondness for allegories and for numerical analogies. It would have been deemed profound in those days to say, that the reason a man has two eyes is, that there is a sun and a moon in the sky,—their not being copresent would not have disturbed the discoverer of such a grand analogy between the microcosm and the macrocosm;—or that he has one neck, because the tower of Babel was one; or that he has five fingers, because there are five strings to the lyre, or five acts to a drama; or that the hairs of his head are innumerable, because the grains of sand on the seashore are so. The striking thing in the passages quoted from Augustin is, not that the explanation is a bad one, but that it implies an ignorance of what an explanation is, and of the method in which we are to attain it: and the same thing we find perpetually, as well in the Fathers, as in the contemporary grammarians and rhetoricians. For it was an age when people had almost lost the feeling and the perception of reality. The spirit of the old world was all but extinct; the spirit of Christendom was growing up, and had not yet taken possession of the mind of man. It was an age of bloated bodies, and spectral souls. Men could not lay hold on anything; they could not look anything in the face. They took pomp and pageantry for greatness, lust for pleasure, rhetoric for eloquence, similitude in form for affinity and identity. Instead of grafting fresh slips from the Tree of Knowledge, they contented themselves with picking up the dead leaves. As no man can ever keep entirely free from the contagion of his age, we find more or less of these absurdities in the Fathers also. But in them the life of Christendom was germinating: in some of them, above all in Augustin, it was pushing forth vigorously. By this we may be fed and edified: only let us beware of taking the husk for the kernel, of picking up the hollow nuts, instead of plucking the sound ones.

NOTE J : p. 29.

Tauler, in his Sermons on our text, takes occasion to enforce his mystical view of Christianity, applying our Lord's words to the necessity of our being entirely delivered from the bondage of the creature, that we may enjoy the beatitude of a perfect union with God. There is such deep wisdom and beauty in his exposition, that I will quote a considerable part of it. Many readers will perhaps be surprised, on these and on other accounts, to find that there was so much of truth in the Theology of the fourteenth century : and even this passage will enable us to understand how Luther came to feel such a love and admiration for Tauler, who seems to have exercised more influence, than almost any divine except Augustin, in forming the mind of the great Reformer.*

"What (he says) is meant by Christ's going away from us? Nothing else than our destitution, hopelessness, and helplessness, that we are heavy and slow in all good things, and cold and dark; for then Christ is gone from us. If persons who are in this state, render it useful and fruitful for themselves, this would be a truly profitable, noble, blessed, and divine thing for them. Let a man be thoroughly in this state, and keep himself calm withal, to him all variety will be fused into unity; and he will have joy in sorrow, and be patient under reproach, in constant peace amid war and trouble; and all bitterness will to him become true sweetness.—

"Now, children, seeing that the Holy Ghost could not come to these dear disciples of the Lord, unless Christ went away from them, it is reasonable that we should look what we take in hand: therefore leave all things for God's sake; and God will assuredly be given

* It is interesting to find Luther writing thus to Spalatin in December 1516, that is, more than ten months before the publication of his celebrated Theses, at a time when he entertained no thought of the contest he was to engage in. "Si te delectat puram, solidam, antiquae simillimam theologiam legere, in Germanica lingua effusam, sermones Johannis Tauleri, praedicatoriae professionis, tibi comparare potes.—Neque enim ego vel in nostra lingua theologiam vidi salubriorem et cum Evangelio consonantiorem. Gusta ergo, et vide, quam suavis est Dominus, ubi prius gustaris, et videris quam amarum est quicquid nos sumus."

to you in all things. Do this with diligence, and with a steadfast cleaving to the truth; and you will receive a wonderful reward from God in this present time.—

"Observe how high, and in what way, man must be carried up, to reach the state of his highest blessedness: for this can only be through a real abandonment of those things, which are especially pleasant and lovely to him and his nature. To all these he must wholly die, and must let them go, however good and holy and spiritual and precious he may deem them. For if it was necessary that Christ's disciples should be deprived of His lovely, holy, gracious humanity, to be fitted for receiving the Holy Ghost, no man, it is certain, can be a recipient of divine grace, whose heart is possest by any creature.—

"Sinful persons, or open sinners, are hindered by the creature, in that they make use thereof against God, according to their own will. These people go astray in God's way. David says, *Cursed are they who err in God's way* (Ps. cxix. 21), that is, in the creature. There are also sundry good folks, who spend too much care upon the necessaries of this life, or look too much for pleasure to outward things. Against these Christ says, *He who loves his life shall lose it;* that is, carnal love, he who holds this too dear, loses his life; *and he who hates his life, shall receive everlasting life:* that is, they who resist their disorderly lusts and desires, and do not follow them.

"Another hindrance hampers good people in true spirituality, through the misuse of the seven sacraments. He who dwells with pleasure on the sign of a holy Sacrament, does not get to the inward truth; for the sacraments all lead to the pure truth. Marriage is a sign of the union of the divine and human nature, and also of the union of the soul with God: but he who would stop at the sign alone, is hindered by his outward senses from reaching the eternal truth; for this is not a true marriage. There are also some men who make too much of repentance and confession, and cleave to the sign, and do not strive to reach the pure truth. Against these Christ says, *He who is washed needeth not save to wash his feet:* that is, he who has once been washt with a hearty repentance and sincere confession, needs nothing more than that he confess his daily sins, and not his old sins, which he has already repented of and confesst: but he must wash his feet, that is, his desires and conscience, these he must purify from his daily sins. Moreover, many good men, by

spending too much anxiety on outward gestures towards the sacred Body of our Lord, hinder themselves in divers ways, so that they cannot receive Him spiritually, and enter inwardly into the truth; for this is a desire after a real union, and not the appearance merely. Hence they do not receive the sacrament worthily; for all sacraments are the signs of spiritual truth.—

"Again there are some, ay, many people who do not rightly worship the Father in the truth. For so soon as a man prays to God for any creature, he prays for his own harm: for, since a creature is a creature, it bears its own bitterness and disquiet, pain and evil about it: therefore such people meet their deserts when they have trouble and bitterness; for they have prayed for it. He who seeks God, if he seeks anything beside God, will not find Him: but he who seeks God alone in the truth, will find Him, and all that God can give, with Him.

"Again, many good people hinder themselves in their perfection by this, that they look solely to the Humanity of our Lord Jesus Christ, and that they give themselves too much to visions. They cherish the images of outward things in their minds, whether it be angels or men, or the Humanity of Christ, and believe what they are told, when they hear that they are especially favoured, or of other men's faults or virtues, or hear that God purposes to do something by their means. Herein they are often deceived: for God never does anything through any creature, but only through His own pure goodness. And yet He said to His disciples, *It is good for you that I go away.* Thus to them that wish to be His disciples in high perfection, His Humanity is a hindrance, if they fix upon it and cleave to it with fondness. For they should follow God in all His ways; therefore His Humanity should lead them further to His Deity. For Christ said, *I am the Way, and the Truth, and the Life: no man cometh to the Father but by Me.* Greatly then do they err, who suppose that they can do anything good of themselves; for Christ said, that of Himself He did nothing.

"Christ's true Humanity alone, in its union with His Deity, are we to worship; for the man Christ is truly God; and God is truly Man. Therefore we are not to trouble ourselves about any creature, but solely to seek God, our Lord Jesus Christ, who is our only Way to the Father. Now even if we come into the Way of Truth, which

is Christ, yet we are not perfectly blessed, although we behold the Truth of God. For, while we are beholding, we are not one with that which we behold: so long as there is anything in our perceptions or understanding, we are not one with the One: for where there is nothing but One, we can see nothing but One: for we cannot see God except in blindness, or know Him except in ignorance. St Augustin says, that no soul can come to God, unless it go to God without a creature, and taste Him without a likeness. Therefore, because the soul is a creature, it must cast itself out of itself, and in its hour of contemplation must cast out all saints and angels; for these are all creatures, and hinder the soul in its union with God. For it should be bare of all things, without need of anything; and then it can come to God in His likeness. For nothing unites so much as likeness, and receives its colour so soon. For God will then give Himself to the faculties of the soul; so that the soul grows in the likeness of God, and takes His colour. The image lies in the soul's powers, the likeness in its virtues, the divine colour in its union: and thus its union becomes so intimate, that it does not work its works in the form of a creature, but in its divine form, wherein it is united to God, nay, that its works are taken from it, and God works all its works in His form. And then, while it beholds God, and thus becomes more united with Him, the union may become such, that God by degrees pours Himself into it, and draws it so entirely into Himself, that no distinction any longer remains between virtue and vice, and that the soul does not recognise itself as at all distinct from God.—Therefore let the light of grace overpower the light of nature in you: for the higher knowledge the soul attains in the light of grace, the darker does it deem the light of nature. If then it would know the real truth, it should observe, whether it is drawn away from all things, whether it has lost itself, whether it loves God with His love, whether it be not hindered by any things, and whether God alone lives in it. If so, it has lost itself, as Mary lost Jesus, when He went into the school of His Father's highest doctrine; wherefore He heeded not His mother. Thus it happens to the noblest soul that goes into God's school. There it learns to know what God is, in His Deity and in the Trinity, and what He is in His Humanity, and to know the all-gracious Will of God. That man is most truly God, who works all his works out of love, and gives up his will to the will of his Heavenly Father."

Andrewes on the other hand, in his Sermon on our text, enters on more dangerous ground, and tries to show that in certain cases it may be expedient for the soul to lose the presence of Christ altogether, without restricting this to His Humanity. "The Fathers go yet further, and enquire whether this also be not true in His spiritual presence, and resolve that even in regard of that it is no less true. To some *vobis* it is expedient that even after that manner also Christ go from them. And who are they? One *vobis*, when men grow faint in seeking and careless in keeping Him.—Gone He was, and meet He should so be, to teach them to rise and seek, to watch and keep Him better. Another *vobis*, when men grow high-conceited and overweening of themselves and their own strength, and say with David, *Non movebor*, as if they had Christ pinned to them, and with Peter, *Etsi omnes non ego.* It is more than time Christ be gone from such, to teach them to see and know themselves better. But if Christ leave us, if He withdraw His spiritual presence, we fall into sin; and that cannot be expedient for any. *Good that I have been in trouble;* for *before I was troubled, I went wrong;* but not good for any to fall into sin. Yes indeed: *Audeo dicere*, saith St Augustin, I dare avow it, *Expedit superbo ut incidat in peccatum*,—there are the very terms,—it is expedient they fall into some notorious sin, as David, as Peter did, that their faces may be filled with shame, and they by that confusion learn to walk with more humility. The messenger of Satan, that was sent the Apostle to buffet him, was of this nature, and to no other end sent, but to prevent this malady. In a word, Christ must withdraw,—no remedy,—that we may grow humble, and, being humble, the Holy Ghost may come: for He cometh to none, rests on none, giveth grace to none, but the humble. So we see, Christ may be, and is, even according to His spiritual presence, withdrawn from some persons, and for their good,—*Christus abit, ut Paracletus veniat;* and that many ways meet it is, it so should be. This makes us say, *Go Lord, set up Thyself above the heavens, and Thy glory over all the earth.*"

In these remarks there is a groundwork of truth, though the assertions about David and St Peter are very questionable; and on two points, the most startling ones, the good Bishop has been led by his exceeding fondness for paradox to overstate and misstate the fact. For one cannot well say that Christ is *spiritually present*

in a proud or a careless heart. So far as a heart is proud, it excludes Him, as with a gate of iron: so far as it is careless, it cannot hold Him. Moreover, without entering into the mysterious question, which has been so much agitated in various theological and philosophical schools, as to the expediency of evil, and whether or no it was expedient that Adam should fall into sin, it is plain that in the examples referred to the problem is totally different. If a man be proud or careless, sin is already in him; and when a spiritual disease is latent in the constitution, it is often expedient and salutary that the morbid matter should be cast out and got rid of by its open eruption, and the consequent sanatory discipline. Thus do ingenious logicians puzzle themselves and others by using ambiguous words without asking themselves what they mean. Indeed the whole notion of Christ's "withdrawing His spiritual presence that the Holy Ghost may come," implies great vagueness of thought. For this itself is the work of the Holy Ghost, Christ's spiritual presence in the soul. *He was not to speak of Himself*, but to *glorify Christ, to receive of Christ's, and to shew it to us.*

A different, and, it seems to me, a correcter view of those circumstances in the Christian life, which present the closest analogy to the expediency of our Lord's departure from the disciples, is taken by Hossbach, one of the most eloquent modern preachers in Germany, in the third Sermon of his first Volume, on the Gospel for the fourth Sunday after Easter. After speaking of the effect which was to be produced on the disciples, he continues: "This is the way and the manner in which we too receive the Holy Ghost, and in which He begins to glorify the Saviour in us. Often years will pass away, over us as over the disciples, long years, during which we may hear the word of the Lord daily, and yet are not penetrated thoroughly thereby. He evermore opens the fountains of His grace, to refresh us with His lifegiving water; but we let it dry up, without drinking it into our hearts. We feel indeed that He is holding out something grand and glorious; and we take pleasure also in His words: but that which is deepest and most precious in them is totally lost to us, because our sense for it has not yet been awakened. He has so many things to say to us; but we cannot bear them yet; for the lifegiving Spirit has not yet come and enlightened us. Such is wont to be the condition of all in our earlier years, when the word of the Saviour is first brought before our souls. We receive it with our

understandings, and acknowledge the truth contained in it; and at solemn and stirring moments we may be acted upon by it powerfully; but anon we are drawn away by the many charms which life presents to us; and we go afar from the Lord, or at best divide ourselves between His service and that of the world. Alas! and there are, we all know, still worse cases. Many depart altogether from the Fountain of Life, and follow the promptings of sensual pleasure, which leads them to destruction. But even supposing that we have gained a holy love for the Saviour during our youth, and have preserved it continually amid the temptations of the world, even if we have not closed our hearts against the workings of the Holy Ghost, who works without ceasing in all such as belong to the household of the Saviour, still our union with the Saviour will be wanting on our side in stability and intimacy: we shall often pass on blindly, when He desires to give us His richest and most glorious revelations; often we shall be unable to understand what He means, when He addresses us with His deep, spiritual words. Whence comes this? whence, except that we, like His first disciples, want that experience of life, which alone can open our minds to receive His deeper meaning, and which we cannot regard as anything but an ordinance of God the Holy Ghost, to glorify the Saviour more and more in us. For he who knows not the world and its manifold complicated relations from his own observation,—he who has not yet felt the insecurity and mutability of this transitory existence,—he who has never yet been tost to and fro by the storms of life, and so has had little or no occasion to look beyond this temporal to an eternal state,—such a person can understand but little of Him, who came for this very purpose, to bring mankind to eternal life: his life will be like a smooth surface, into which the healing waters of the Gospel cannot enter, and from which they glide off without effect. Something like this must we conceive to have been the state of the disciples at the time when our Lord spake the words of the text to them. But, as He said to them, that it was good for them that He should go away,—as He promist them that, in the very midst of the afflictions which awaited them, the purifying and strengthening Spirit, whom they needed, would come,—in like manner does He aid us also, and render us gradually richer in that experience, whereby the Spirit whom He sends will find the surest access to our hearts. O, they will come for us too, the more our outward sphere of life unfolds and widens,—

they will come, the days of heavy sorrow, the dark hours in which we shall see what was dearest and most precious to us on this earth vanish away,—the heavy, crushing state, in which we can find neither counsel nor comfort,—they will come, the times of distress, in which our human neighbours have neither power nor will to help us. But along with them comes the Holy Spirit, whom the Saviour promist to send, and lifts up man's downcast eyes from temporal things to eternal; He raises the quaking heart to prayer, and intercedes for it with unutterable groanings; He purifies, comforts, and strengthens it; and through the midst of the dark clouds of affliction which surround us, He shews us the bright form of the Saviour, and places us beneath the rays of His eternal light. Thus in our afflictions is Christ glorified in us by the Holy Spirit. Thenceforward we understand, far otherwise than before, what He meant when He called upon us to enter into the communion of His sufferings, and to be fashioned after the likeness of His death. The word of Life, which we had so often disregarded or misunderstood, comes suddenly before our soul in wonderful clearness: and the sorrowing heart finds therein, what the glad heart did not seek, a sacred, inexhaustible fountain of everlasting life, and that rich, heavenly consolation which this world cannot give. Thus, in proportion as a man's temporal life grows dark, his eternal life brightens: through painful experience and bitter grief, the Spirit leads him to Him who cries to all the weary and heavy-laden, *Come to Me, and I will refresh you.* And he who in the hour of his need has once received grace for grace from the fulness of the Lord, cannot turn away from Him again: he cannot but cleave more and more closely to Him, and receive His divine life into himself: nay, he cannot cease thanking God for the heavy trial, in which the Holy Ghost has come to him. For he has lost what was perishable, and has gained what is imperishable: his lot is the highest which can befall a man: Jesus Christ is glorified in him."

The other passages cited in these notes are almost all of them such as I have met with, or at least such as have only attracted my attention, since the Sermons were preacht: hence any coincidences that may occur in them are accidental, or, more correctly speaking, what might naturally be expected when persons are contemplating the same objects attentively. But with Hossbach's Sermon I had long been familiar; therefore whatever resemblance to it may be found in mine must be derived from it.

Note K : p. 34. l. 17.

On the precise meaning of the name, Paraclete, as given by our Lord, in His last discourse, to the Holy Spirit, who was to come after His departure, different opinions have been entertained even from the early ages of the Church. The chief part of the Greek Fathers, as may be seen in Suicer's quotations from Origen, Epiphanius, Chrysostom, Theophylact, and Cyril, connected it with the Hellenistic use of παρακαλεῖν and παράκλησις to denote the act of consoling and consolation. In the early Latin Church on the other hand, Παράκλητος was commonly rendered *Advocatus*, agreeably to its signification in classical Greek. That this is the true interpretation, is contended by Knapp in a Dissertation which, like most of his, has much merit philologically: Luecke calls it incontrovertible. In the first Epistle of St John (ii. 1),—the only other passage of the New Testament where the word occurs, and where it is applied to Christ Himself,—our Translators, following the common consent of theologians, render it by *Advocate:* which word, though its meaning is narrower than that of the Roman *Advocatus*, seems in this place sufficiently to express what the Apostle intended, when he said, that we have a *Paraclete* with the Father, who is the Propitiation for our sins. The office of the English *advocate* however, which relates especially to the pleading of a cause, does not correspond to that assigned by our Lord to the Holy Spirit. Knapp shews that the Latin *advocatus*, like the Greek παράκλητος, answered more nearly to our general term, *counsel*, having to advise, to direct, to support, rather than to plead: and it is only in this sense that the name is applied to the Holy Spirit, who was not to plead for the disciples, but to plead in them, to direct them what they were to say, to prompt, to encourage, to support them, and to lead them to the Truth. Hence the English word *advocate* would not represent the office of the Holy Spirit as the Paraclete. It would have been well indeed if a word coextensive in signification could have been found, so that the unity of the office which our two Blessed Paracletes have vouchsafed to assume, —and which is implied where our Lord says that the Father will send them *another Paraclete*, thereby designating Himself as the

first,—should have been as manifest in our Version as in the original. But I know not how this could be effected, unless we contented ourselves with merely Anglicizing the Greek word, according to the practice which we have followed in so many ecclesiastical terms, for instance, in *apostle, bishop, deacon;* a practice however which is not without injury, inasmuch as it not only obscures our perception of the meaning of the word thus imported, but, by severing it from its etymological associations, deprives it of a portion of its power. In the Rhemish Version, which has in great part been constructed on the convenient system of taking the words of the Vulgate, clipping off the Latin, and tacking on English terminations, this has been done in the Gospel, where it gives *Paraclete* in all the four passages: but the advantage which might have accrued from this, is lost through the use of *Advocate* in the Epistle. Here too it follows the Vulgate, which has *Paracletus*, or rather *Paraclitus* * in the Gospel, *Advocatus* in the Epistle.

* The change of *Paracletus* into *Paraclitus* was analogous to what took place in many words, in which the Greek η was regarded as equivalent to the Latin *i:* an ecclesiastical parallel is furnisht by the expression *Kyrie eleison.* But when the Greek original was forgotten, the Latin form easily gave rise to a mistake about its etymology: hence the penultima was supposed to be short, and is so treated even by Prudentius. Thus it was very natural that the same errour should creep into the common chanting of the Liturgy. Erasmus however, whose knowledge of grammar seems to have been more profound, as his interest in it was still livelier than that which he took in theological truth, after a poor note on the meaning of the word *Paracletus*, adds a very long one, one of his three longest on the whole Gospel of St John, upon the sin committed by this malpronunciation, wittily, though somewhat profanely, or at least in a tone better suited to his satirical writings, urging the offense of those who, *quoties quoties id faciunt, Deum si non una syllaba, certe uno fraudant tempore.* Andrewes on the other hand, to whom nothing comes amiss for his Sermons, not even a pun founded on a blunder, surprises us somewhat by saying, in the fourth *On the Sending of the Holy Ghost,*—"To go to a lawyer's reading, and not hear it, serves us not for our wordly doubts; nor to hear the physic lecture, for the complaints of our bodies. No; we make them *Paracletos*, we call them to us, we question with them in particular, we have private conference, about our estates. Only for our souls affairs it is enough to take our directions in open churches, and there delivered in gross: private conference we endure not; a *Paracletus* there we need not. One we must have, to know thoroughly the state of our lands or goods: one we must have entirely acquainted with the state of our body: in our souls it *holdeth not:* I say no more: it were good it did. We make him a stranger

At present so many sacred associations have connected themselves for generation after generation with the name of *the Comforter*, that it would seem something like an act of sacrilege to change it. Indeed, if anybody ever reads Campbell's translations of the Gospels, he must feel a shock of pain, I should think, when he comes to this part of St John, and finds, "I will entreat the Father; and He will give you another *Monitor;*" and again, "If I do not depart, the *Monitor* will not come to you." Campbell here adopts a third sense of the word Παράκλητος, which Ernesti, in conformity to the abovementioned doctrinary spirit of the last century, maintained should be rendered by *Doctor*, or *Teacher*. Knapp however shews that this sense is less appropriate than the other two. In fact, if we understand the word *Comforter*, not merely in its secondary and common sense, as Consoler, but also in its primary and etymological sense, as Strengthener and Supporter, it would be difficult to find any word in our language so well fitted to express a range of meaning corresponding to that embraced by the Greek Παράκλητος, although etymologically different. It seems to be one of the words which have come to us through the Latin of the Church; of which words it would be interesting if some scholar learned in the archeology of our language would draw up a complete list. For though *confortare* is scarcely found in classical Latin, it is common in the Vulgate, and had been used in earlier translations of the Bible; as we see from Lactantius *Div. Inst.* iv. 15, where he quotes Isaiah xxxv. 3, *Confortamini manus resolutae;* and when our ancestors first adopted it, they retained its Latin sense. Thus it is continually used by Wiclif to represent its Latin original; for instance, in Luke xxii. 43, *And an aungel apperide to him fro hevene and coumfortide him;* (Apparuit autem illi Angelus de coelo, *confortans* eum); Acts ix. 19, *And whanne he hadde take mete he was coumfortid;* (Et cum accepisset cibum *confortatus* est); 1 Cor. xvi. 13. *Do ghe manli and be ghe coumfortid in the Lord;* (Viriliter

all our life long. He is *Paraclitus*, as they were wont to pronounce him, truly *Paraclitus*, one whom we declined and lookt over our shoulders at. And then, in our extremity, suddenly He is *Paracletus:* we seek and send for Him; we would come a little acquainted with Him. But take we heed of *Nescio vos:* it is a true answer: we take too little a time to breed acquaintance in. *Nescio vos*, I fear, they find, that so seek Him: *Paracletus* they do not; *Paraclitus* rather."

agite et *confortamini*); Phil. iv. 13. *I mai alle thingis in him that coumfortith me;* (Omnia possum in eo qui me *confortat*): see also Eph. vi. 10, Col. i. 11, 2 Tim. ii. 1, iv. 17. In other passages however, we find that the later sense of the word, which has since entirely supplanted the primary one, had already attacht itself thereto; for instance, in 2 Cor. i. 3, 4. *Blessid be god and the fadir of oure lord jesus crist, fadir of mercies and god of all coumfort, which coumfortith us in al oure tribulacioun, that also we moun coumforte hem that ben in al disese;* where the Vulgate has *consolatio* and *consolari*. Hence it might be thought doubtful in what sense the word *Coumfortour* was used by Wiclif, in the four passages of the Gospel, for the Paraclete; unless we recollected that the alternative was between *advocatus* and *consolator*, and that the great body of divines prior to his time had followed the Greek Fathers in taking the latter sense.

Indeed even Augustin,—though in his 74th Tractate on St John he says, "Paracletus Latine dicitur Advocatus; et dictum est de Christo, *Advocatum habemus ad Patrem, Jesum Christum justum*," and though in the 92d he takes this sense in explaining xv. 26,—yet in the 94th seems almost to prefer the other explanation; or rather he adopts both, though without accurately tracing the connexion between them. "Consolator ille (he says) vel Advocatus (utrumque enim interpretatur quod est graece Paracletus) Christo abscedente fuerat necessarius; et ideo de illo non dixerat ab initio quando cum illis erat, quia ejus praesentia consolabantur: abscessurus autem oportebat ut diceret illum esse venturum, per quem futurum erat ut caritate diffusa in cordibus suis verbum Dei cum fiducia praedicarent; et illo intrinsecus apud eos testimonium perhibente de Christo, ipsi quoque testimonium perhiberent; neque scandalizarentur cum inimici Judaei absque synagogis facerent eos, et interficerent arbitrantes obsequium se praestare Deo: quoniam caritas omnia tolerat, quae diffundenda erat in cordibus eorum per Spiritus Sancti donum. Hinc ergo iste totus ducitur sensus, quia facturus eos erat martyres suos, id est testes suos per Spiritum Sanctum; ut illo in eis operante, persecutionum quaecunque aspera tolerarent, nec frigescerent a caritate praedicandi, illo divino igne succensi. *Haec* ergo, inquit, *locutus sum vobis, ut cum venerit hora eorum reminiscamini quia ego dixi vobis. Haec* scilicet *locutus sum vobis,* non tantum quia passuri estis ista; sed quia, cum venerit

Paracletus ille, testimonium perhibebit de me, ne ista timendo taceatis, unde fiet ut etiam vos testimonium perhibeatis. *Haec autem vobis ab initio non dixi, quia vobiscum eram;* et ego vos consolabar mea corporali praesentia, exhibita humanis sensibus vestris, quam parvuli capere poteratis." In his much earlier work upon the Sermon on the Mount (i. 2) he had said, with reference to the declaration that *they who mourn shall be comforted*, "Consolabuntur Spiritu Sancto, qui maxime propterea Paracletus nominatur, id est, Consolator, ut temporalem amittentes aeterna laetitia perfruantur."

On the strength of the authorities which have been cited, it became the received notion in the Church, that to *console* or *comfort* was the distinctive work of the Paraclete: and it was not till the second generation of the Reformers began to apply their classical learning to the criticism of the New Testament, that the other interpretation was revived. Indeed Erasmus, who in two passages, xiv. 26, and xv. 26, retains *Paracletus*, and in the other two substitutes *Consolator*, says, in a note on xiv. 16, "Hoc loco commodius erat vertere *Consolatorem*, ne quis duos Paracletos imaginaretur. Nam quod hactenus locutus est, consolandi gratia locutus est. Ita Paracletus erat Christus. Pollicetur autem sese et alterum missurum Consolatorem, nempe Spiritum Veritatis." Here he totally misses the force of ἄλλον Παράκλητον, in supposing that our Lord merely applied the term to Himself, in reference to His present discourse to comfort the disciples. Luther renders Παράκλητος by *Tröster*, and urges the blessed meaning of the name with his own inimitable power. Calvin, as usual, gives an excellent explanation in a few words. "Paracleti nomen tam Christo quam Spiritui hic tribuitur, et jure: utrique enim commune munus est nos consolari et exhortari et nos tueri suo patrocinio. Fuit suorum Patronus Christus quamdiu in mundo vixit; deinde Spiritus tutelae et praesidio eos commisit. Si quaerat quispiam, Annon sub Christi clientela etiam hodie simus, responsio facilis est, Christum esse perpetuum Patronum, sed non visibili modo. Quamdiu versatus est in mundo, palam se illis Patronum exhibuit; nunc vero per Spiritum suum nos tutatur. *Alium* a se vocat propter bonorum quae ab utroque percipimus discrimen. Christi proprium fuit, expiando peccata mundi iram Dei placare, redimere a morte homines, justitiam ac vitam acquirere: Spiritus proprium est, nos tam ipsius Christi quam omnium ejus bonorum facere participes."

Beza on the other hand translates Παράκλητος by *Advocatus* in all the five passages in which it occurs, explaining it by a reference to St Paul's words (Rom. viii. 26), about the Spirit as making intercession for us. The same explanation is given by Pearson on the eighth article of the Creed. But surely it is better to look for the interpretation in the context of St John, where it is plain that the help which the Apostles are to receive from the Παράκλητος, is in their warfare with the world: for it is a delusive practice, though a very common one, to seek the exposition of a passage of Scripture in any other part, however remote, of the sacred Volume, rather than in the passage itself. Nor is Beza happier in suggesting that ἄλλον Παράκλητον δώσει should be rendered *Dabit alium qui sit vobis advocatus*. Grotius is more clearsighted here. "Alium Oratorem Christus pollicetur, qui causam suorum agat apud mundum, sicut ipse acturus est apud Patrem." "Et notandum (he adds) Dei Spiritui, qui est Παράκλητος, opponi Spiritum malignum, qui est κατήγορος, et sic dicitur Apocal. xii. 10." The same antithesis had been pointed out by Ireneus (III. 17) in a passage on the gift of the Spirit, in which we find the oldest extant form of a couple of favorite allegories. "Hanc muneris gratiam praevidens Gedeon—demutavit petitionem, et super vellus lanae, in quo tantum primum ros fuerat, quod erat typus populi, ariditatem futuram prophetans; hoc est, non jam habituros eos a Deo Spiritum Sanctum, sicut Esaias ait, *Et nubibus mandabo ne pluant super eam;* in omni autem terra fieri ros, quod est Spiritus Dei, qui descendit in Dominum,—quem ipsum iterum dedit Ecclesiae, in omnem terram mittens de coelis Paracletum, ubi et diabolum tamquam fulgur projectum ait Dominus. Quapropter necessarius nobis est ros Dei, ut non comburamur, neque infructuosi efficiamur, et ubi *accusatorem* habemus, illic habeamus et *Paracletum;* commendante Domino Spiritui Sancto suum hominem, qui inciderat in latrones, cui ipse misertus est, et ligavit vulnera ejus, dans duo denaria regalia, ut per Spiritum imaginem et inscriptionem Patris et Filii accipientes, fructificemus creditum nobis denarium."

Since the time of Grotius the interpretation of Παράκλητος as *Advocatus* has been commonly adopted by Biblical scholars, for instance, by Hammond, by Pearson, by Lampe, by Wetstein, by Bengel. To Knapp's Dissertation I have already referred. Luecke and Tholuck follow him; and De Wette in his corrected Version has adopted the word *Beistand*, which Knapp recommended. Still

the sense of *Comforter*, as it was so closely connected with the word according to its Hellenistic usage, is also very appropriate, both to the general work of the Spirit, and to the special reason for which our Lord here promises His help. Only we should bear in mind that the Spirit is the *Comforter*, in the primary as well as the secondary sense of that word, and that He did not come merely to console the disciples for their loss, but mainly to strengthen their hearts and minds, by enabling them to understand the whole truth, and to feel the whole power of the Gospel.

What led our Translators, from Tyndall downward, to render Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, in xiv. 18, by *I will not leave you comfortless*, I cannot perceive; Wiclif has *fadirless*. *Orphans*, the marginal reading in the Authorized Version, ought to have been received into the text: for the force and beauty of the original are much impaired by the change.

NOTE L: p. 35.

Πάμπολυ, says Demosthenes, in his Speech against Androtion (§. 27), λοιδορία τε καὶ αἰτία κεχωρισμένον ἐστὶν ἐλέγχου· αἰτία μὲν γάρ ἐστιν, ὅταν τις ψιλῷ χρησάμενος λόγῳ μὴ παράσχηται πίστιν ὧν λέγει, ἔλεγχος δὲ, ὅταν ὧν ἂν εἴπῃ τις καὶ τἀληθὲς ὁμοῦ δείξῃ. In the early Greek language indeed the prevalent sense of ἐλέγχειν seems to have been to *reprove*, to *rebuke*, *to reproach*; as we see in the Homeric use, both of the verb, and of its derivatives ἐλέγχεα and ἐλεγχέες, which are applied as opprobrious terms to persons. But in the phraseology of the courts of justice, and of the schools, ἐλέγχειν implied demonstration, and some sort of conviction, differing however from ἀποδείκνυναι, in that the latter was simply *to prove*, whereas ἐλέγχειν includes the refutation of an opponent. Thus Aristotle (περὶ σοφιστικῶν ἐλέγχων, c. 1) defines ἔλεγχος as συλλογισμὸς μετ' ἀντιφάσεως τοῦ συμπεράσματος. Hence, a complex notion being comprehended in the word, its usage naturally swayed sometimes toward the one side, sometimes toward the other: and this ambiguity we also find in the writers of the New Testament; wherefore the leading notion can only be determined by the context in each case. For instance, in Luke iii. 19, 1 Tim. v. 20, Tit. i. 13, Rev. iii. 19, it is that of *reproving* or *rebuking*; in

Matth. xviii. 15, Tit. i. 9, and probably in 2 Tim. iv. 2, that of *convincing*. In the last passage indeed we render ἔλεγχε by *reprove;* but this, when ἐπιτίμησον follows immediately after, would be a sort of pleonasm: besides the main work to be effected by the preaching of the Gospel would be omitted, unless it is exprest by ἔλεγχε, the work which especially needs to be performed ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ, that is, *with all patience and teaching;* for the rendering in our Version, *longsuffering*, hardly gives the force of μακροθυμία in this place; and *doctrine* for διδαχὴ seems to have crept in here, as in some other passages, through the medium of *doctrina* in the Latin Versions; though *doctrine* in English does not appropriately express the act of teaching, but only that which is taught. Again there are passages in which the form *convict* would most adequately represent ἐλέγχειν. Thus, in James ii. 9, ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται should be rendered *Ye commit sin, being convicted by the law as transgressors.* In John viii. 9, we translate ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι *being convicted by their conscience.* In John viii. 46, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας,—where Tyndall's, Cranmer's, and the Geneva New Testament had *rebuke*,—and that of 1611 substituted *Which of you convinceth me of sin?—convicteth* would have been preferable. On the other hand, in Hebr. xii. 5, where we render μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος *nor faint when thou art rebuked of Him*, the meaning of the original would perhaps have been better exprest by *when thou art tried by Him;* for this is a very common signification of ἐλέγχειν, derived from its forensic usage.

Now the passage among all these which comes the nearest to our text, is the last cited from St John, viii. 46: τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; This is the same form of words as ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας· which, if the first clause stood alone, we might render, as I have said in the Sermon, *He will convict the world of sin.* But since our modern usage restricts the form *convict* to its legal sense, and to such other cases as correspond closely thereto, where the conviction is of something personal in him who is convicted, it would scarcely be appropriate to speak of *convicting* the world *of the judgement of its Prince*, still less *of Christ's righteousness;* though this also indirectly conveys the condemnation of the world. For the reasons stated in the Sermon, it seems to me that *convincing, rather than reproving*, the world is the main part of the work which

our Lord in His promise ascribes to the Comforter. The conviction however, in each of the three instances, implies a severe reproof; whereas the reproof would not necessarily imply any conviction. Though the Revisers of our authorized Version,—as they ought rather to be called than the Translators,—have followed Wiclif and the Geneva Bible in keeping *reprove* in the text, while Tyndall and Coverdale and Cranmer's Bible have *rebuke*,—they have shewn, by putting convince in the margin, that they felt doubt about the correctness of the other rendering. The general adoption of the latter would naturally be occasioned in part by the Latin *arguet*, in which, though its original signification was no less wide than that of ἐλέγχω, the sense of *reproving* became more predominant, and which was retained from the Vulgate by Erasmus, and even by Beza.* The latter however says in his note, "*Arguet*, ἐλέγξει, id est, *convincet*, ita ut nihil habeat quod praetexat;" and he makes this the prominent notion in his detailed exposition of the whole passage.

Luther, rendering ἐλέγχειν by *strafen*, almost entirely loses sight of the work of *convincing*, as assigned in this place to the Comforter. But there is his wonderful living eloquence in the manner in which he expands his interpretation of the passage, and applies it to the events of his own times. The disciples, he says, on hearing our Lord's promise, might have askt, "What will the Comforter do to us, and through our means? Hereto Jesus makes answer, clearly setting forth His office and work, that He was to rebuke the world, and was to exercise this rebuke by the word of the Apostles over the whole world. So that He speaks of His Kingdom, which He purpost to establish upon earth after His Ascension, and which was to spread mightily through the whole world by the power of the Holy Ghost, and to bring all things into subjection to Him; which however was not to be a kingdom of this world, so that He should smite with the sword, depose kings and princes, and set up others,

* Of course the Rhemish version turns *arguet* into *shal argue*, according to its common practice of keeping the words of the Vulgate, and merely Anglicizing the termination, with little regard as to whether the English form would convey the same meaning. Thus the purpose of having the Scriptures in the vulgar tongue was ingeniously frustrated; for the readers of that Version must often be unable to understand it, except by translating it back into Latin.

or create a new order of things and laws; but was to be a government to be carried on solely by the word or preaching of the Apostles; and yet the whole world was to be subjected and made obedient to Him thereby. And He calls the office in plain terms that of rebuking the world, that is, of reproving all that it did and was, and telling mankind that they were all, in their then state, punishable and unrighteous before God, and that they must listen to the preaching of Christ, or be eternally condemned and lost. Thus He here gives His Apostles and the preachers of the Gospel the highest authority and power above every authority upon earth, that they must rebuke the world with their preaching, and that all men must for God's sake be subject to this preaching, and must suffer themselves to be rebuked by it, if they would receive God's grace, and be saved. Verily this is a vast grasp in a word, and the beginning of a war which was to be great and arduous, that these few, mean, poor beggars, the Apostles, are to stir up the whole world, and to bring it upon their shoulders. For what is meant by *the world?* Not one or two of their fellows; but all emperors, kings, princes, and whatever is noble, rich, great, learned, wise, or anything upon earth: all these are to be rebuked by their preaching, as being ignorant, unrighteous, and condemned before God, with all their wisdom, righteousness, and power, which they had hitherto had and made boast of.—The world cries out furiously, when this sermon begins, that it is a mischievous, intolerable sermon, producing dissension and confusion, giving rise to disobedience, insurrection, tumult. And we cannot wonder at these complaints: for it is a vexatious matter, that the preachers should take upon themselves to reprove all without distinction, and should allow none to be just and good before God. Who can deem it right or reasonable that this sermon should breed such a hubbub, and bring about changes and innovations, so that the whole former religion and worship, with so many beautiful ceremonies of such long standing, should be despised, and should fall?—And the most vexatious thing of all is, that they who undertake the work of rebuking, are not high and mighty, learned, or otherwise eminent men, but poor, mean, unknown, despised fishermen, and such folks as everybody would class with beggars and vagabonds. If other people did this, who have some rank, and are set to govern the world; or if it had been deliberated upon in due form, adopted, and approved by such

persons, or (as the phrase is now) settled by a general council. But that these few beggars, of whom nobody knows whence they come, and who never askt anybody, without command or license should come forward, and dictate to the whole world, and alter all things, —who can endure or approve of this? Well, here you see that Christ says, the Holy Ghost shall *rebuke the world*, and shall do this by these His messengers: so that it is not they, but the Holy Ghost, that rebukes, through whose command and office they preach. And if He did not this, they would leave it alone. For without Him they would neither have the understanding to frame such a rebuke and judgement upon the whole world; nor would they have the courage to come forward openly, and attack the whole world. For they are not so mad and silly as not to see and feel what awaits them. Indeed Christ had told them sufficiently before, that they were to risk their bodies and lives. Doubtless they would much rather have been silent, and have left the world unrebuked, if it had depended on themselves. But this office was laid upon them and commanded them by the Holy Ghost, that they must do it, and that God will have it so. At the same time however Christ gives them the assurance and comfort, that, because it is the office and work of the Holy Ghost, He will direct it, and will make way with His rebukes, and that it shall not be quencht by the world, although the world set itself with all its might against it, fiercely raging and roaring, cursing and slaying.—Well, as I said, what speak ye to me about this? It is not our doing. Speak to Him, who here says, *The Holy Ghost shall rebuke the world.* But if He is to rebuke, He must not be silent, much less flatter, and say what the world loves to hear. If they will not hear it, the Holy Ghost will not cease from His rebuke for all their raging and muttering, but will continue it until they give over or perish. If dissensions and tumults arise on this account, tell me, Whose fault is this, except his, who will not bear or listen to this sermon of the Holy Ghost? Who is disobedient here? They who take up and preach the sermon according to God's commandment? or they who set themselves stiffly against God's commandment, and claim to be in the right, and complain of disobedience, if one does not preach and do as they wish? If they would receive this sermon, as others do, and as they ought to do by God's solemn command, there would be no dissension; but all people would be of one mind, as true Christians are. Since

however they run with their mad heads against it, storming and raging, we must needs let it be, that they should excite divisions and uproars; but we will see who is the strongest, and who carries his work to an end. Our Papists have already conspired together so often, and resolved to destroy this doctrine, or they will not lay down their heads in peace: but I trust they will not drive the Holy Ghost, who has hitherto preserved Christianity and the Gospel, out of heaven quite so soon as they expect. Should it turn out however, that they themselves are cast down and consumed to ashes, as happened of yore to Rome and to Jerusalem, they must blame themselves."

In thus rendering ἐλέγξει by *strafen*, Luther seems to have adopted what was already the received version among his countrymen. For his favorite Tauler has the same word, though he applies it very differently, but still with his own deep beauty. "The Holy Ghost he says *wird die Welt strafen*; that is, will enable man to see clearly, whether the world is lying concealed within him, hidden in the principle of his being: this He will reprove, declare, explain, and rebuke. Now what is the world in us? It is the ways, the workings, the imaginations of the world, the world's comfort, joy, love, and grief, in love, in fear, in sorrow, in care. For St Bernard says, 'With all wherein thou rejoicest and sorrowest, thou shalt also be judged.' Children, this will the Holy Ghost, when He comes to us, clearly reveal, and rebuke us on account thereof, so that, if we are reasonable, we shall never have rest or quiet, so long as we know and find this evil and noxious possession within us. And when one finds this evil inclination in a man, that he is possest by any creature, be it living or dead, and he remains unrebuked, all this is the world. And when a man keeps this in himself unrebuked, this is a true, manifest sign that the Holy Ghost has not entered into the principle of his life: for Christ has said, *When He comes, He will rebuke* all these things."

The same word is also used by Luther in that passage of the book of Genesis (vi. 3), where it seems to be declared that the Spirit, who was given back to man on the day of Pentecost, was in some sort to be taken away. The words, which we translate *My Spirit shall not always strive with man*, are rendered by Luther, *Die Menschen wollen sich meinen Geist nicht mehr strafen lassen*.

Augustin too (*In Joann. Tract.* xcv. 1), looking solely at the Latin

arguet, explains the Spirit's work to be that of *reproving*, without reference to any conviction. "Quid est hoc? (he says on our text). Numquidnam Dominus Christus non arguit mundum de peccato? cum ait, *Si non venissem, et locutus eis fuissem, peccatum non haberent; nunc autem excusationem non habent de peccato suo.*—Numquid non arguit de justitia? ubi ait, *Pater juste, mundus te non cognovit.* Numquid non arguit de judicio? ubi se ait sinistris esse dicturum, *Ite in ignem aeternum, qui paratus est diabolo et angelis ejus.*—Quid est ergo quod tanquam proprie tribuit hoc Spiritui Sancto? An forte, quia Christus in Judaeorum tantum gente locutus est, mundum non videtur arguisse, ut ille intelligatur argui qui audit arguentem? Spiritus autem Sanctus, in discipulis ejus toto orbe diffusis, non unam gentem intelligitur arguisse, sed mundum.—Sed quis audeat dicere quod per discipulos Christi arguit mundum Spiritus Sanctus, et non arguat ipse Christus? cum clamet Apostolus, *An vultis experimentum accipere ejus qui in me loquitur Christus?* Quos itaque arguit Spiritus Sanctus, arguit utique et Christus. Sed quantum mihi videtur, quia per Spiritum Sanctum diffundenda erat caritas in cordibus eorum, quae foras mittit timorem, quo impediri possent ne arguere mundum, qui persecutionibus fremebat, auderent, propterea dixit, *Ille arguet mundum;* tanquam diceret, Ille diffundet in cordibus vestris caritatem; sic enim timore depulso arguendi habebitis libertatem." Here, it seems to me, this great Father has involved himself in unprofitable perplexities, and mist the force of the passage, by mistaking the meaning of ἐλέγχειν, and thus losing sight of the distinction between Christ's work and that of the Spirit, as the latter is set before us in this and other places of Scripture, namely, the conviction which he was to produce by glorifying Christ in the hearts of such as were to be called to the inheritance of faith. When we discern this truth, the difficulties here raised by Augustin seem little better than trifling. Nor is his solution of his last difficulty by bringing in *caritas*, as he so often does when he is at a loss for an explanation, at all satisfactory. The Spirit had other gifts to bestow on the Apostles, beside *caritas;* and among His other gifts are some that were more to the purpose here. He was to teach them what to say, to speak in them and through them, and to carry their words with power to the hearts of their hearers. He was to act not only upon the Apostles, but also through them upon the world; and the world was to be the object

of His ἔλεγχος. The Latin word *arguere* however so naturally suggested the notion of reproving, that in his 143d and 144th Sermons, where he again treats of this passage, Augustin assumes throughout, as a thing plain and certain, that this is the special work ascribed here to the Spirit.

There being such a general agreement among the translators of the New Testament, at least down to recent times, in adopting a different interpretation of ἐλέγχειν from that which I have carried through the whole course of these Sermons, I am in a manner bound to shew that my own interpretation is not destitute of authority. In fact, so far as I can judge, it has been adopted by a great majority of the divines who have given any exposition of this passage; at all events since the Revival of letters and the Reformation led men to apply their grammatical and philological knowledge to the interpretation of the Scriptures. Chrysostom indeed, when explaining this passage in his 78th Homily on St John, takes ἐλέγξει in the sense of *convicting*, but mainly with a view to the condemnation of the world. Οὐκ ἀτιμωρητὶ, he says, ταῦτα πράξουσιν, ἂν ἐκεῖνος ἔλθῃ ἱκανὰ μὲν γὰρ καὶ τὰ ἤδη γεγενημένα ἐπιστομίσαι αὐτούς· ὅταν δὲ καὶ δι' ἐκείνου ταῦτα γίνηται, καὶ διδάγματα τελειότερα, καὶ σημεῖα μείζονα, πόλλῳ μᾶλλον κατακριθήσονται.—πᾶσαν ἀπολογίαν αὐτῶν ἐκκόψει, καὶ δείξει πεπλημμεληκότας ἀσύγγνωστα. This too is the tenour of the interpretation by Theodore of Mopsuesta, as given in the *Catena* publisht by Dr Cramer. Οὕτω φοβερά τίς ἐστιν, φησὶ, τοῦ Ἁγίου Πνεύματος ἡ κάθοδος, ὡς ἐπιφοιτήσαντος τοῖς ἀνθρώποις, φανῆναι τῶν ἐπιβεβουλευκότων ἐμοὶ τὴν ἁμαρτίαν. To the same effect Apollinaris says, in the same *Catena:* Ἐλέγξει τὸν κόσμον, ὡς ὑπὸ ἁμαρτίαν κατακεκριμμένον διὰ τὴν ἀπιστίαν· ἡ γὰρ πίστις ἁμαρτίαν λέλυκεν, ἀπιστία δὲ δέδεκε· καὶ φαινόμενον ἐν τοῖς πιστεύουσι τὸ Πνεῦμα κατάκρισις ἦν τῶν ἀπιστούντων· ἐστερημένοι γὰρ τῆς δωρεᾶς ἐξηλέγχοντο τῆς παρούσης τοῖς πεπιστευκόσι· καὶ τοῦτο ἐδείκνυεν αὐτοὺς ἐναγῆ σκεύη καὶ ἀνεπιτήδεια τῷ Πνεύματι. Yet the story of the day of Pentecost ought to be sufficient to prove that the conviction wrought by the Spirit is a conviction unto salvation, rather than unto condemnation. But man has ever been readier to convict in order to condemn, than to convince in order to bless; and this portion of the old man has stuck tenaciously even to those who

have been called to the preaching of the Gospel, insomuch that many have seemed to fancy that the Holy Ghost also shared their predilection, utterly alien as it is to the Spirit of Love.

Here too we are reminded of that same deficiency, which I have had occasion to remark more than once, and which gives such a narrow, lifeless character to a large part of the expositions of Scripture by the Fathers,—their aptness to look at the words spoken, and the things done, as though they were past, and related solely to the past, without sufficient regard to that which was permanent in them, and which gives them an ever-living, present interest for all ages, and for every single member of the Church. Thus, in considering the ἔλεγχος of the Spirit, as we see, they scarcely thought of any other ἔλεγχος than that which He carried on in the first age, by means of the Apostles themselves. Yet that part of the question, which is of far the deepest interest and importance, is the ἔλεγχος which He has been carrying on ever since, which He is still carrying on, and without which no soul would ever be rescued from the sin of unbelief, or would recognise the righteousness of Christ, or find a holy fear and a holy joy in the certainty that the Prince of this world has been judged. Now it is the vivid consciousness of this abiding power in the word of God, the assurance that it does not merely relate to the past, but no less to the present and the future,—that it is the same yesterday, to day, and for ever,—this it is that gives such an incomparable value to the expositions of Scripture by the great Reformers. How Luther felt that the Spirit was exercising His office of reproving the world no less mightily in his days than in those of the Apostles, we have seen above. Calvin's exposition is excellent. "*Arguet mundum*, inquit, hoc est, non manebit inclusus in vobis, sed potentia ejus se a vobis proferet in totum mundum. Spiritum ergo illis promittit, qui futurus sit judex mundi, et per quem eorum praedicatio adeo viva efficaxque futura sit, ut in ordinem cogat qui prius effreni licentia exultantes nullo metu nec reverentia tenebantur. Notandum autem est, Christum non de arcanis revelationibus hic loqui, sed de Spiritus virtute, quae in externa Evangelii doctrina et hominum voce apparet. Unde enim fit ut in animos penetret vox hominis, radicem illic agat, fructificet denique, ex lapideis cordibus carnea faciens, et innovans ipsos homines, nisi quia Spiritus Christi eam vivificat? Alioqui esset mortua litera et inanis sonitus, quemadmodum pulcre docet Paulus

(2 Cor. iii. 6), ubi se ministrum Spiritus esse jactat, quia Deus potenter in ejus doctrina operabatur. Sensus ergo est, cum Spiritu donati fuerint Apostoli, coelesti ac divina virtute instructos fore, qua jurisdictionem in toto mundo exerceant. Caeterum hoc Spiritui potius quam ipsis tribuitur, quia nihil habebunt propriae potestatis, utpote qui ministri tantum erunt et organa, solus autem Spiritus in illis praesidebit. Sub *mundi* nomine tam eos qui vere convertendi erant ad Christum, quam hypocritas et reprobos comprehendi existimo. Duobus enim modis homines arguit Spiritus in Evangelii praedicatione. Quidam enim serio tanguntur, ut sponte se humilient, sponte judicio subscribant quo damnantur. Alii, etsi convicti reatum non possunt effugere, non tamen ex animo cedunt, nec se submittunt in jus ac ditionem Spiritus Sancti: quin potius subacti intus fremunt, et confusi non desinunt tamen intus contumaciam alere. Nunc tenemus quomodo Spiritus mundum arguere debuerit per Apostolos; nempe quia judicium suum Deus in Evangelio patefecit, quo perculsae conscientiae mala sua et Dei ipsius gratiam sentire coeperunt. Nam verbum ἐλέγχειν pro *convincere* hic accipitur. Atque ad hujus loci intelligentiam non parum lucis affert quod habetur 1 Cor. xiv. 24, ubi sic Paulus, *Si prophetent omnes, ingrediatur autem incredulus vel idiota, arguitur ab omnibus, dijudicatur ab omnibus, et sic occulta cordis ejus manifesta fiunt.* Proprie illic Paulus de una arguendi specie agit, cum scilicet Dominus electos suos ad poenitentiam adducit per Evangelium: sed hinc dilucide patet, quomodo Spiritus Dei in sonitu vocis humanae homines, prius jugo non assuetos, imperium suum agnoscere et subire cogat."

Beza, we have already seen, concurs with Calvin in interpreting ἐλέγχειν by *convincere.* Grotius says, "Diximus Παράκλητον esse defensorem causae: ejus munus est ἐλέγχειν τοὺς ἀντιλέγοντας, *convincere de causae suae rectitudine.*" Hammond, in the margin, renders the verse thus: *And He, when He comes, shall convince the world* &c. Pole cites Lucas Brugensis, Piscator, Camero, Gerhard, and Camerarius, as giving the same translation of ἐλέγξει. Wetstein explains the verse, "Spiritus Sanctus—discipulos docebit, postquam Jesus majorem Judicem appellasset (1 Pet. ii. 23), causam ejus denuo ab ipso Deo fuisse cognitam, qui et accusatores et reum et judicem judicaverit."

In Donne's 34th Sermon, which is on our text, we find a long discussion on the meaning of *reprove.* "This word, that is here

translated *to reprove, arguere*, hath a double use and signification in the Scriptures: first, to reprehend, to rebuke, to correct, with authority, with severity; So David, *Ne in furore arguas me, O Lord, rebuke me not in Thine anger;* and secondly, to convince, to prove, to make a thing evident by undeniable inferences and necessary consequences: so, in the instructions of God's ministers, the first is *to reprove*, and then, *to rebuke* (2 Tim. iv. 2. see above p. 329): so that reproving is an act of a milder sense than rebuking is. St Augustin interprets these words twice in his works: and in the first place he follows the first signification of the word, that the Holy Ghost should proceed—by power, by severity, against the world. But though that sense will stand well with the first act of this reproof,—that He shall *reprove*, that is, reprehend *the world of sin*,—yet it will not seem so properly said, to reprehend the world of righteousness or of judgement: for how is righteousness and judgement the subject of reprehension? Therefore St Augustin himself, in the other place where he handles these words, embraces the second sense: *Hoc est arguere mundum, ostendere vera esse quae non credidit:** this is to reprove the world, to convince the world of her errours and mistakings: and so (scarce any excepted) do all the ancient expositors take it, according to that, *all things are reproved of the light, and so made manifest:* the light does not reprehend them, not rebuke them, not chide, not upbraid them; but to declare them, to manifest them, to make the world see clearly what they are, this is to reprove. That reproving them, which is warrantable by the Holy Ghost, is not a sharp increpation, a bitter proceeding, proceeding only out of power and authority, but by enlightening and informing and convincing the understanding. The signification of this word, which

* No reference is given in my edition of Donne, the octavo reprint; but he is evidently referring to the *Questiones de Novo Testamento*, in the 89th of which the writer treats of our text, and says, "Hoc est arguere mundum, ostendere illi vera esse quae credere noluit." This work however is generally recognised not to be by Augustin; and the correctness of the decision is manifest, not indeed from the discrepancy in the interpretation of this passage,—such diversities will always be found, and, it is to be hoped, far greater, when a man's writings are spread over a surface of forty years,—but from the total difference in the style and mode of thought, as well as from many points of detail. Still, as these *Questions* are by a contemporary, if not by a somewhat earlier writer, they are just as good evidence for the antiquity of the interpretation.

the Holy Ghost uses here for reproof, ἔλεγχος, is best deduced and manifested to us by the philosopher who had so much use of the word, who expresses it thus: *Elenchus est syllogismus contra contraria opinantem:* a reproof is a proof, a proof by way of argument, against another man, who holds a contrary opinion. All the pieces must be laid together: for first it must be against an opinion, and then an opinion contrary to truth, and then such an opinion held, insisted upon, maintained; and after all this the reproof must lie in argument, not in force."

In Diodati's French Bible our verse is rendered, *Et quand il sera venu, il conveincra le monde de pêché, et de justice, et de jugement.* The following note is subjoined, giving a good summary explanation of it. "Par sa secrette vertu, jointe à la predication de ma parole, il imprimera dans la conscience des hommes, et surtout des ennemis de mon Regne, meslés dedans mon Eglise, et faisans fausse profession de mon Nom, et ayans connoissance de mon Evangile, des vifs sentimens, et des convictions de peché; d'autant qu'ils auront rejetté le remede de grace, qui leur aura esté presenté, en moi: et aussi par l'example du Diable, leur Chef, desja condamné sans ressource, il leur scelera la certitude de leur jugement. Et au contraire il donnera aux enfans de Dieu des persuasions tres assurées de la vraie justice, que je leur aurai acquise par ma mort et parfaite satisfaction: dont le certain argument sera, qu'en vertu d'elle moimesme serai passé à la vie celeste et glorieuse, pour en prendre la possession pour moi et pour toute mon Eglise."

The same translation of ἐλέγξει was also received by the Catholic Church in France. In Bossuet's *Méditations sur l'Evangile*, that of the 19th day in the second part is on these words: *Et quand il viendra, il convaincra le monde touchant le pêché, et touchant la justice, et touchant le jugement.* "C'est sur ce péché, et de ce péché (of not believing in Jesus), que le Saint-Esprit devoit convaincre le monde incrédule. Jésus-Christ avoit convaincu les Juifs de ce péché en deux manières, l'une en accomplissant les prophéties, qui est la manière la plus efficace de les expliquer; l'autre en faisant des miracles que personne n'avoit jamais fait; ce qui leur ôtoit toute excuse, en sorte qu'il ne manquoit rien à la conviction. Et toutefois le Saint-Esprit la pousse encore plus loin:—et premièrement celle des prophéties. Car le Saint-Esprit inspire à saint Pierre la preuve de la résurrection de

Jésus-Christ tirée de David, que cet apôtre, plein des lumières et du feu de ce divin Esprit, pousse—au dernier point de conviction.—Secondement, quant à la conviction des miracles, le Saint-Esprit y met la perfection. Car si la source en étoit tarie en Jésus-Christ, on auroit pu croire qu'elle étoit passagère et trompeuse en Jésus-Christ même : mais comme elle se continue dans les apôtres, qui guérissent publiquement et à la vue de tout le peuple cet impotent, en témoignage de la résurrection de Jésus-Christ, la conviction est poussée bien au-delà de la suffisance ; et le Saint-Esprit la porte—jusqu'à la dernière évidence. Cette continuation de miracles étoit l'ouvrage du Saint-Esprit. Jésus-Christ avoit dit, qu'il chassoit les démons par l'Esprit de Dieu ; et tous les autres miracles devoient être aussi singulièrement attribués au Saint-Esprit. Le même Esprit de miracles se continuant dans les apôtres, on voyoit la suite des desseins de Dieu, et l'entière confirmation de la vérité.—Puisque le Saint-Esprit, pour donner à Jésus-Christ des témoins de sa résurrection, descend visiblement sur ses apôtres :—puisqu'il les remplit de courage ; que de foibles qu'ils étoient, il les rend forts ; d'idiots et d'ignorans qu'ils étoient, les rend pleins d'une divine science, et leur donne des paroles qui fermoient la bouche à leurs adversaires ;—puisqu' au lieu qu'ils étoient des lâches, qui avoient oublié leur maître tous ensemble en prenant la fuite, et le premier de leur troupeau en le reniant, il en avoit fait d'intrépides défenseurs de sa doctrine et de sa résurrection ; puisqu' enfin,—non content de leur inspirer l'intelligence des prophéties,—il les remplit eux-mêmes de l'esprit de prophétie, et les fait agir et parler comme des hommes inspirés ;—tous ces ouvrages admirables du Saint-Esprit prouvent que Jésus-Christ a dit la vérité, en assurant que ce même Esprit convaincroit de nouveau, et d'une manière encore plus concluante, l'incrédulité du monde.—Ajoutez à toutes ces choses la sainteté, que le Saint-Esprit établissoit dans l'Eglise par des effets si éclatans, et cette parfaite unité de coeurs qui étoit son véritable ouvrage, et le caractère sensible de sa présence. Ajoutez la redoutable autorité que Dieu mettoit dans l'Eglise, en sorte que mentir à Pierre, c'étoit mentir au Saint-Esprit. On voit assez par toutes ces choses l'efficace du témoignage de ce même Esprit pour convaincre l'incrédulité." All this is ingeniously and ably put, though in parts too much in the manner of an advocate ; and too exclusive stress is laid

on the outward evidence by which the Spirit was to produce His conviction. The conviction too, according to the narrow and shallow Romish notion of faith, is represented as little else than a mere conviction of the understanding in the way of argument, and thus falls far short of the conviction by the Spirit spoken of in the text; inasmuch as it is a conviction of the fitness of believing in Christ, not of the sin of not believing in Him. But at all events nothing can be more decided than Bossuet's interpretation of ἐλέγχειν as *convincing:* nay, he has gone too far in neglecting the other element in its meaning.

Lampe, as usual, is full, so as almost to exhaust his subject; and much of what he says is sound and good. He explains ἐλέγχειν here, and in viii. 9, as designating "opus doctoris, *qui veritatem, quae hactenus non est agnita, ita ad conscientiam etiam renitentis demonstrat, ut victas dare manus cogatur.* Hoc opus excellentissimo modo Spiritui Sancto proprium est. Ille hac ipsa convictione paracletici sui muneris partem obit, dum Christi apud mundum causam agit. Et emphatice ei tribuitur ἔλεγχος. Nam doctoris ille et paedagogi inter homines munus exercet, et quidem inter tales qui natura coeci sunt, non tantum ignorantes *ea quae sunt Spiritus Dei,* sed etiam οὐ δεχόμενοι, (1 Cor. ii. 14)—rejicientes per incredulitatem, quin contra nitentes ratiociniis carnalibus.—Atque haec excoecatio tanta est, ut omnis ars humana ad ejus medelam sit insufficiens.—Quare Spiritus Sanctus—clarissima argumentorum luce ita tenebras intellectus perrumpit, ut voluntas etiam obstinatissima resistere ei amplius nequeat.—Est autem vis,—non *coactiva,* sed *convictiva.*—Non agit tanquam cum stipite, sed tanquam cum creatura rationali, persuadendo.—Agit partim externe, partim interne: externe per verbum; —praeconium igitur Evangelii rite institutum pro elencho ipsius Spiritus haberi debet.—Accedunt saepenumero singularia Dei opera, signa, judicia, per quae testimonium verbi a Spiritu roboratur.—Illa maximum momentum ad hanc convictionem habuisse, Whitbyo et aliis concedimus, ita tamen ut in eo non subsistamus. Nihil horum salutarem effectum producere potest, nisi accedat interna Spiritus Sancti operatio.—Inter salutares autem convictiones numeramus, quod animos occulte flectat, ut ad verbum attendant, Act. xvi. 14; quod cor molle et carneum det, quod ad periculi sui agnitionem trepidat et conquassatur, Act. ii. 37, xvi. 30; quod intellectum ita illuminet, ut dispulsis praejudiciis carnalibus veram viae salutis

rationem cum plena conscientiae convictione agnoscat, Eph. i. 17. 18; —quod amorem veritatis et desiderium eam adhuc exsertius cognoscendi, eique obediendi instillet, unde fides salvifica gignitur."

But the best explanation that I have seen, of the force of ἐλέγχειν in this passage, is Luecke's. The rationalist tendency to regard it as merely expressing the work of teaching and producing conviction by logical processes compelled him to bring out and insist on the other branch of the meaning. "The testimony of the Holy Ghost in behalf of Christ over against the unbelieving world is mainly a refutation, ἔλεγχος, a demonstration of the world's wrong and errour. The whole preaching of the Apostles, as addrest to the world, necessarily takes this polemical form: see 1 Tim. v. 20, 2 Tim. iii. 16, iv. 2, Tit. i. 9, 13, ii. 15.—Ἐλέγχειν always implies the refutation, the overcoming of an errour, a wrong, by the truth and right. Now when this is brought before our conscience through the ἔλεγχος, there arises a feeling of sin, which is always painful: thus every ἔλεγχος is a chastening, a punishment. Hence this office has been called the *Strafamt* of the Holy Ghost. The effect of the Holy Ghost's ἔλεγχος in the world may be hardening; but its aim is the deliverance of the world. The world, according to St John, is the body of those who are not yet redeemed, who are still to be redeemed, not of the condemned. If the ἔλεγχος of the world is a moral process, its result may just as well be the conversion, as the non-conversion of the world. Thus alone did the ἔλεγχος of the Spirit answer the end for which Christ came, or afford a cheering support to the Apostles. It is true, the κρίσις, with which the ἔλεγχος closes, is the condemnation, not however of the world, but of the Prince of the world."

Tholuck and Olshausen remark that in the word ἐλέγχειν the notion of convincing and that of reproving are mixt up together. So too Ackermann, in the Dissertation before cited, says, "In reference to the carnalmindedness, which had gained such a dominion over the world, and which was without any feeling of God, or any submission to God, Jesus speaks of a punitive power of the Holy Ghost, in John xvi. 8. For ἐλέγχειν in this place means more than *to convince:* it implies a breaking down and casting out of the whole power of ungodliness, both in the outward life of the world, and in the inner life of the conscience (p. 892)." This coincides entirely with the view taken in the Sermons: only it seemed to me that the

Spirit's permanent work, within the range of Christendom, was most adequately exprest, with reference to its threefold object, by *convincing*.

NOTE M : p. 35.

There is no controversy, and little difference, about the translation of the three words, which designate the subjects of the Comforter's threefold conviction. The Vulgate, Erasmus, Beza render them by *peccatum*, *justitia*, and *judicium*. In English, the Rhemish Version, as might be expected, retains *justice* for the second; and the Latin word is more appropriate here than in many other cases: though even here the corresponding Saxon word better expresses the vile principle dwelling and working in the soul; while the Latin, in conformity to the predominant character of the language, and of the nation whose image that language reflects, relates rather to outward acts and conduct. The difference is analogous to that which we find in the translations of the sixth beatitude, where, instead of *the pure in heart*, the Rhemish is led by the Vulgate, *beati mundo corde*, to put *Blessed are the clean of heart*. I trust it is neither unjust nor fanciful to look upon these two words as in some measure symbolical of the distinctive characters of the Reformed churches and of that of Rome, that is to say, so far as each answers to its peculiar principle and idea. The former seek *purity*, and cannot be satisfied without it, and therefore are always opprest with a deep consciousness of impurity; the latter aims at *cleanness*, which may be attained in a high degree, and by means of outward acts. So may *justice*; but *righteousness* is unattainable. I do not mean that the Romish Church is altogether regardless of *purity* and *righteousness*, or the Reformed of *cleanness* and *justice*. Specific distinctions are seldom absolute, but relative, and are formed by the predominance of one or other of the constitutive elements, by the development of that which had been latent, the coming forward of that which had been in the background, the superiority of that which had been subordinate. Neither are the cleanness and justice inculcated by the Church of Rome irrespective of purity and righteousness; nor are the purity and righteousness, the ideas of which were the beacon-

stars of the Reformation, irrespective of cleanness and justice. Indeed it would be utterly impossible for either to exist without some admixture of the other. But the errour, which is the caricature and corruption of each Church, and has ever more lifted up its head therein, marks its tendency by its main danger: and this in the Church of Rome has been the proneness to Pelagianism, in the Reformed Churches the aptness to run into Antinomianism. Our modern impugners and revilers of the Reformation have never duly recognised these main distinctions between the two great branches, into which the Western Church since that event has been divided. Hence they have gone blindly astray in their judgements upon each, blaming and praising inconsiderately and irrelevantly, nay, at times blaming where they ought to have praised, and praising where they ought to have blamed; even as in their own theology they want to turn back the hands of the world's great clock, and to pull us down to *cleanness* and *justice*, to the rudiments of outward acts and observances,— *touch not, taste not, handle not*,— instead of urging and helping us on to that inward *purity* and *righteousness*, which we are to seek from the Comforter, and which He alone can give.

Wicliff renders the three words by *synne* and *rightwisnesse* and *doom*; for though he translated from the Vulgate, it is surprising how little Latin he has mixt up with the Saxon element of our language. Tyndall has *synne*, *rightwesnes*, and *judgement*. I know not how far one may rely in such a matter on the accuracy of the reprint of Coverdale, which gives *synne*, *righteousnes*, and *judgement*. At all events in the Quarto Bible printed by Grafton in 1553 these are the three words: so that here, at a period when great changes were going on in our language as well as in other things, and when many ancient forms were corrupted from forgetfulness of their original force, we see how the old English words *rightwise* and *rightwisness*, with which the readers of Chaucer must be familiar, were transformed into *righteous* and *righteousness*, from an erroneous notion that they belonged to that large class of adjectives in *ous*, which have come to us from the Latin and French.

This seems to be the fittest place for speaking of an interpretation or illustration of this passage, which appears to have been suggested in the first instance by Grotius. After remarking that

Παράκλητος is *defensor causae*, and that ἐλέγχειν also is a forensic word, "conveniens personae causarum actori," he adds, "ita et quae sequuntur. Tria enim sunt causarum genera; publica judicia de criminibus περὶ ἁμαρτίας (*de peccato*) sive *facinore;* privata ex aequo et bono, δικαιοσύνη (*justitia*) id est, *aequitas;* privata certam ex lege formulam habentia, κρίσις (*judicium*)." In other words, Grotius compares the first ἔλεγχος to a criminal action, the second to a civil action at equity, and the third to a civil action at law. The criminal action περὶ ἁμαρτίας he explains thus: "Cum evenerint omnia quae praedixi de mittendo Spiritu, apparebit me esse Prophetam, secundum regulam Deut. xviii. 22; ac proinde eos qui mihi non credunt gravissimis suppliciis afficiendos ex lege publici judicii quae exstat ibidem xviii. 19: et haec supplicia Deus coram oculis mundi de Judaeis exiget excidio gentis." On the civil action at equity he says: "Natura aequi et boni, quae δικαιοσύνης, id est, *aequitatis* nomine intelligitur, hoc exigit, ut Rectores, etiamsi lex nulla praecesserit, bonos mala passos aliquibus bonis solentur: 2 Thess. i. 6, 7. Hebr. vi. 10. Ostendit ergo Spiritus Deum aequum esse Rectorem, ut qui me extra omnem injuriae contactum (hoc enim est quod ait, *Non videbitis Me*, ut supra vii. 36) in suae Majestatis consortium receperit." Finally the civil suit at law is set forth thus: "Inter κρισεις, id est, *judicia quae inter partes exercentur*, est eximia illa de Talione, Levit. xxiv. 20, ut qui injuste cuiquam nocuit, ipse tantundem mali ferat. Diabolus causa fuit mortis Christi: jure igitur ipse Deo condemnante passus est quod ipsi est pro morte, exutus regno suo per destructionem idololatriae aliorumque vitiorum, peragente id Spiritu Sancto. Tot igitur modis per Spiritum Sanctum tanquam fidelissimum patronum probata est Christi causa, non sine maximo fructu apud pios animos."

Unquestionably there is much ingenuity in the framing and working out of this notion: but I cannot perceive the slightest ground in the passage itself for supposing that it contains a reference to the procedure in the Jewish courts of justice, such as is manifest on the face of the text in Matth. v. 22. And what ground had Grotius for assuming that this tripartite juridical scheme existed in Judea? As he has not adduced any, nor have the writers since his time who have adopted his conjecture, we may fairly believe that, as Lampe says, "tota haec distinctio in cerebro Grotii

tantum nota fuerit." If we look at the details of the interpretation, it is very doubtful whether Deut. xviii. 19 involves any mention of a criminal action. The words, *I will require it of him*, refer rather to judgements, national and personal, such as the Jews brought on themselves time after time by their unbelief. But if one leg of the comparison breaks down, the whole falls. Again, the meaning of δικαιοσύνη appears to be misapprehended by Grotius: this however will come before us more appropriately in a subsequent Note. Moreover, if any one of the three actions looks especially fitted to be deemed a criminal one, it would rather be the last than the first: and as Henry More observes, though he adopts the interpretation, in his *Mystery of Godliness* (B. V. c. 12), "τὸ ἀντιπεπονθὸς seems something lame here, the members being so heterogeneal one to another;" that is, with reference to the *Lex Talionis*, which Grotius makes the principle of his κρίσις. But the main objection to the interpretation is, that it degrades and contracts, or, so to speak, shrivels up the meaning of the whole passage, until all the precious truths of infinite length and breadth and depth and highth contained in it shrink into a mere puzzling enigmatical statement of a historical fact.

This however only rendered the interpretation more acceptable to Hammond, who is fond of taking the words of the New Testament in their lowest and narrowest sense, and who thus, along with Grotius, must rank among the precursors of the rationalizing exegesis of the next century. But before I turn to him, I would remark with regard to Grotius, that, when referring to his Commentary, I have often been reminded of the report that he had an inclination to join the Church of Rome; and it has seemed to me that the low, pragmatical, earthly view of the Gospel manifested therein,—as also in his elegant treatise *De Veritate Religionis Christianae*,—affords a strong confirmation to that report. Protestantism requires that intense energy of faith and piercing insight into divine truth, wherewith St Paul in the first age of the Church protested with such irresistible power against the inroads and usurpations of Judaism, and which was vouchsafed so largely in the great age of the Reformation. They who have these graces, must protest against the ordinances and rites, which are ever seeking to seat themselves on the throne of Faith and Truth. But when these qualities decay, when Faith is feeble and dwindles into a mere act

of the understanding, and when there is no longer any vivid perception of spiritual realities, Protestantism is apt to become purely negative: a negative tendency takes possession of the whole mind: it criticizes, rationalizes, Socinianizes, sets up the abstractions of the understanding as the only forms of truth. Or else they who cannot rest in this negative state, whose hearts crave something positive, but whose faith is too weak to find what they want in Christ and His Spirit, regarding the great works which accompanied the foundation of Christianity as bygone and historical, will readily turn to some outward institution and to outward ordinances, promising to supply them with that objective reality, which they cannot discern in the word of God, and in the conviction and communion of the Comforter.

To return to Hammond: his paraphrase and long note on our text are an expansion of what Grotius says, without the addition of a single argument, merely stating prolixly and confusedly what Grotius had stated concisely and clearly. He does indeed also refer to Schindler's *Pentaglotton:* but Lampe, quoting the passage cited, shews that only through a misapprehension of its meaning can it be supposed to countenance the Grotian dream. Hammond has indeed one advantage, that the conjecture, which in Grotius is captivating from its ingenuity, and which did captivate Henry More thereby, in him becomes wholly repulsive. Wolzogen too, in his Commentary on St John, adopts the chief part of this interpretation, as indeed he is apt to follow Grotius, whose views are mostly very acceptable to a Socinian. Lampe also cites Possinus as having brought forward a modified form of this interpretation: but none of its advocates has done any thing to lessen its inherent improbability; and we may safely adopt Lampe's conclusion, who rejects it as utterly groundless. Indeed the recent commentators on St John, so far as I am acquainted with them, have not even noticed it.

NOTE N: p. 36.

Ἐὰν δὲ πάντες προφητεύσωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων. Here the ambiguity, or rather the fulness of meaning comprised in the word ἐλέγχω has furnisht occasion for a variety of interpretations, in all

of which there may be a portion of truth : and these differences have been increast by the uncertainty as to the particular signification of προφητεύειν and ἰδιώτης in this passage.

With regard to προφητεύειν, the sense of our English derivative from it, according to popular usage, is much narrower than that of the Greek verb ; and we are involuntarily led thereby to fancy, whenever we meet with the word, that it was intended to convey the notion of a prediction of future events, such as can only be known by inspiration. This however was only a part of the prophetic office and gift, even under the Old Dispensation, and is still more inadequate to its idea in the New Testament, especially where St Paul speaks of it in his Epistle to the Church of Corinth. The true meaning of the word is well explained by Bleek, one of the best German biblical scholars, in an essay *on the Gift of Speaking with Tongues*, in the second volume of the *Theologische Studien und Kritiken*. After referring to the distinction which Plato in the Timeus draws between the μάντις and the προφήτης, and pointing out how nearly it coincides with that between γλώσσαις λαλεῖν and προφητεύειν in this passage of St Paul, he adds, "St Paul however speaks of this as a special χάρισμα, distinct, not only from the γλώσσαις λαλεῖν, but also from the ἑρμήνεια γλωσσῶν, so that προφήτης in him is not to be understood in the same sense as in the passage cited from Plato. But we should be no less far from the truth, if, with many of the modern interpreters, we refer the word merely to the singing of religious songs, or the exposition of the Jewish Prophets. There is no reason why we should not take προφητεύειν in this passage, and in all others in the New Testament where Christian prophets are spoken of, in the same sense as the προφήτεια of the Prophets of the Old Testament. It denotes the communication of all manner of knowledge, which has not been acquired in a natural way, by tradition, or by the perceptions of the senses, or by reflexion, but by immediate revelation. It does not matter whether that which is communicated in this manner be something future, or anything else that is hidden, and that God wills to make known to man. The idea of prophecy even under the Old Testament is not confined to the announcement of the future ; nor is this its essential element : nor again is the reference to the future, to that which is to take place according to God's purpose, excluded from Christian prophecy : see Acts xi. 28.

xxi. 11. This however is less brought forward here as the main point, which is rather the declaration of what is hidden in men's hearts, and admonitions, exhortations, and warnings connected therewith. Only the προφητεύων must always speak by reason of a divine revelation granted specially to him:" pp. 57—59. To this explanation Olshausen has added some good remarks in his note on 1 Cor. xiv. 1: "From the whole character and relative position of the Old Testament, it followed that the task of the prophets bore mainly on the revelation of the future. Everything in the institutions of the Old Testament, like the inward yearnings of all good men, pointed to that which was to come. In the New Testament on the other hand this part of the prophetic office necessarily fell into the background, as men were living in the enjoyment of the completion of all the promises.—In the New Testament the προφήτεια appears principally as that gift of the Spirit, by which faith is awakened and aroused in the hearts of unbelievers." Thus the great subject of prophecy was the same under both Dispensations, Jesus, the Incarnate Son of God; and under both Dispensations it was the gift of the same Spirit, even of the Comforter,—who, having reproved the world of sin and of righteousness and of judgment under the Old Testament, has entered upon His more blessed office of convincing the world thereof under the New Testament.

As to the meaning of ἰδιώτης, which has been discust of late years repeatedly,—for instance by Bleek in the Essay just cited, by Neander in his *History of the Apostolical Church* (p. 185), and by Heydenreich, Billroth, Rueckert, Olshausen, Osiander, in their Commentaries on this Epistle,—it does not seem to me that any one of them has quite clearly markt out a sense suited to all the three verses in this chapter (16. 23. 24), in which the word occurs. By Chrysostom, who is followed by Theophylact, ἰδιώτης in v. 16 is interpreted λαϊκὸς, by Theodoret ὁ ἐν τῷ λαϊκῷ τάγματι τεταγμένος. The agreement however among these three Fathers is not that of three independent witnesses, who had come to the same conclusion, each led by his own researches; for both Theodoret and Theophylact very often do little else than transcribe, or abridge, or paraphrase Chrysostom. Olshausen follows them, and argues from this passage that the distinction between the Clergy and Laity must already have existed in the Church at Corinth: but this is a feeble groundwork for such a hypothesis, a groundwork too that soon slips away,

inasmuch as this sense is inapplicable to the other passages in the New Testament in which ἰδιώτης is found. The Fathers of the fourth, fifth, and eleventh century seem to have transferred the relations of their own times, in this as in many other things, by a fallacy very natural in an uncritical age, to the first. Whether ἰδιώτης was ever used to denote *a layman*, I know not. Suicer quotes no examples for this sense, except those in which Theodoret and Theophylact interpret it as so used by St Paul; and the need which the former finds to explain the word by the analogy of the common soldier is a presumption that it would not have been intelligible without. In classical Greek the derivative sense bears witness of the Greek notion of the indispensableness of public life, even to the right development of the intellect: hence it signified a rude, ignorant person, answering nearly to *a boor*. Now this sense agrees with the context in Acts iv. 13: θεωροῦντες δὲ τὴν τοῦ Πέτρου παῤῥησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσιν καὶ ἰδιῶται, ἐθαύμαζον. So does it in the Second Epistle to the Corinthians, xi. 6, where St Paul says of himself, εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει. Nor is it inappropriate in any of the three passages in the 14th Chapter of the First Epistle. If we try to form a conception of the position of the early Church, we shall perceive that, as is the case at present wherever we have missions among the Heathens, besides the ἐκκλησία of those who were called to be saints through the knowledge of Christ, there were two classes of men with whom the Church came into contact, the ἄπιστοι,—who openly denied and resisted the new doctrine, whether from any lingering belief in their old false gods, or from universal scepticism, or upon grounds of human reasoning,—and those who came to listen to the new teachers, without any prepossessions against them, and in many cases with prepossessions in their favour, by reason of the graces manifested in their lives. Of these there would be divers classes. Theodoret interprets ἰδιῶται in the 23rd verse to be οἱ ἀμύητοι· and it would seem from the 16th verse that the catechumens were probably included under the name: since the ἰδιῶται are spoken of as joining in the service, by saying *Amen* after the thanksgiving, and appear to have had a special place assigned to them; for I hardly think that ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου can be a mere periphrasis without any special significance. The analogy of the Court of the Gentiles in the temple at Jeru-

salem would naturally lead to the appointment of a similar place for the ἰδιῶται· and it is not unlikely that something of the kind had been usual in the synagogues in various parts of the world.

Now in the 22d verse St Paul says, first, that *tongues* were intended to be a sign, not for believers, but for unbelievers; even as all miracles were, the main purpose of which was to be σημεῖα, signs to startle men and draw attention to him by whom they were wrought. For the notion that miracles have an argumentative and demonstrative efficacy, and that the faith of Christians is to be grounded upon them, belongs to a much later age, and is in fact the theological parallel to the materialist hypothesis, that all our knowledge is derived from the senses. St Paul then adds, that *prophesying* is not for unbelievers, but for believers, that is to say, chiefly and primarily for those who have already received the first principles of Christian faith, but who, in order to grow therein, need that those principles should be set forth with the power of the Spirit, as they expand through the gradations and ramifications of Christian life. Nevertheless, he goes on to state, *prophesying* has also a use with reference to unbelievers, nay, a greater use than *tongues*. For if, when the whole Church was assembled, all were to speak with tongues, and a party of unbelievers or persons ignorant of Christianity were to come in, they would think that everybody was mad. But if, instead of this, all were to exercise the gift of prophecy, then, if an unbeliever or an ignorant person should come in, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων. By these last words, those who, in the notion of prophecy, lay the chief stress on the supernatural knowledge of outward facts, conceive St Paul to have implied that the ἄπιστός τις ἢ ἰδιώτης had come into the church with some specific malignant intention, and that this intention of his was detected by the prophets, and divulged to the whole congregation. Even Chrysostom speaks of this, as though it were the main point. Ἐλέγχεται γὰρ ὑπὸ πάντων· τουτέστιν, ἃ ἐπὶ καρδίας ἔχει, ταῦτα εἰς μέσον ἄγεται καὶ δείκνυται πᾶσιν· οὐκ ἔστι δὲ ἴσον εἰσελθόντα τινὰ ἰδεῖν τὸν μὲν Περσιστὶ, τὸν δὲ Συριστὶ φθεγγόμενον, καὶ εἰσελθόντα ἀκοῦσαι τὰ ἀπορρήτα τῆς αὐτοῦ διανοίας, καὶ εἴτε πειράζων καὶ μετὰ πονηρᾶς γνώμης, εἴτε ὑγιῶς εἰσελήλυθε, καὶ ὅτι τὸ καὶ τὸ αὐτῷ πέπρακται, καὶ τὸ βεβούλευται. And he refers to the instance of Sapphira. In all

this however, as he is often wont, he narrows the meaning to that which was outward and temporary; and he loses sight of that higher ἔλεγχος of the Spirit, which alone was to be an abiding power in the Church, the conviction of sin, not of any one or more evil purposes or actions, but of the sinfulness of our whole nature. This is the secret revealed and made manifest to the unbeliever or the ἰδιώτης by the prophesying in the congregation: and thus is he brought to acknowledge the wisdom of God dwelling in the Church. How poor and superficial are such interpretations of Scripture, which are the prevalent ones among the Fathers, when compared with those revelations of the inner man, and of the power of the Spirit, which were vouchsafed to the Reformers: Calvin illustrates this verse by a comparison with that in the Epistle to the Hebrews: *The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and purposes of the heart.* Having thus got the right clew, he proceeds: "Quod ad praesentem locum spectat, non est difficile nunc intelligere quid sit *coargui* et *dijudicari*. Torpent hominum conscientiae, nec malorum suorum displicentia tanguntur, quamdiu ignorantiae tenebris sunt obvolutae.—Verbum autem Dei usque in ultimos animi recessus penetrat, et, quasi illato lumine, tenebras discutit, et excutit mortiferum illum torporem. Sic ergo coarguuntur infideles, quia, dum intelligunt sibi negotium esse cum Deo, serio tanguntur et expavescunt: item dijudicantur, quia, cum ante in tenebris abditi miseriam turpitudinemque suam non cernerent, nunc in lucem extracti coguntur testimonium contra se ferre.—Coarguitur, inquam, infidelis, non quod propheta vel tacita opinione, vel ore palam, judicium ferat, sed quia audientis conscientia judicium suum ex doctrina concipit. Dijudicatur, quia descendit in se ipsum, et, habito examine, sibi innotescit, qui ante sui oblitus erat. Quo etiam pertinet illud Christi dictum, *Spiritus, cum veniet, arguet mundum de peccato:* atque id est quod subjicit continuo, *occulta cordis ejus manifesta fieri:* neque enim significat, meo quidem judicio, reliquis patefieri, qualis sit, sed potius conscientiam expergefieri, ut sua, quae ante latebant, mala cognoscat." Thus does the great master quietly put aside one idle fancy after another, and walk on straightforward in the light of truth.

Among the lessons deducible from these verses, two are so

directly opposed to certain errours which have got into vogue with the disciples of our newfangled theology, that it may not be useless to point out how these errours are refuted thereby. In the first place it is well known to be a fashion nowadays to decry the holy ordinance of preaching. For as a man walking in the dark along a passage, when he has knockt his head against the wall on the one side, is pretty sure in the recoil to knock it against the wall on the opposite side, so is it with the world, and with the religious world as well as the rest. The undue, because exclusive, exaltation of preaching has been followed by an undue depreciation of it. Now this is not the place to examine into the various causes, lying in the present condition of the world, and in the present aspect of the human mind, which have given such a paramount importance to preaching, and which no wise man will dare to disregard, however he may deplore them, or deem them morbidly excessive. I have only to remark here, what intelligent readers of the Bible must be well aware of, that preaching is that ordinance in the Church of later times, which answers to the prophesying of the Apostolic age. Its subject is the same, Jesus, the Incarnate Son of God, the Crucified Saviour of the world. Its purpose is the same, to set Him visibly before men's hearts and minds, and by so doing to convince them of sin, and of righteousness, and of judgement. And if it be faithful, it will have the same power, the power of the Spirit. Thus it is especially fitted to be the instrument of converting the unbeliever: and few, I think, will question that, among all the means of grace, it has been the most efficacious in stirring the consciences of the ἄπιστοι and ἰδιῶται, so that the secrets of their hearts have become manifest to them, and they have been brought to confess that the light of God's truth dwells in the word of the Gospel. This efficacy indeed with regard to unbelievers, the disparagers of preaching are mostly ready to acknowledge; and so they grant it usefulness for the conversion of the Heathens. But the calamitous delusions which have been propagated by the asserters of the magical power of the baptismal act, prevent their duly recognising what a vast proportion of ἄπιστοι and ἰδιῶται is to be found in these days within the pale of the Church. Nor does St Paul say that the sole use of prophesying is for unbelievers: he says the very contrary, that prophesying is not for unbelievers, but for believers, that is, mainly

and principally. He was not so ignorant of human nature as to suppose, that, because we have been buried with Christ by baptism into death, we may therefore dispense with any means of instruction or exhortation, in order that we may indeed walk in newness of life, and reckon ourselves dead to sin, but alive to God through Jesus Christ. It is true, preaching is a work of the intellect: the highest faculties of the human mind can find no more suitable or worthier employment. But is this to render it a mere human work? Is this to exclude it from the influences of the Spirit? Surely it was in men's hearts and minds that God sent down His Spirit to dwell: and it is in the gifts and outpourings of the heart and mind that the graces of the Spirit are especially manifested. Yet many are far more willing to believe that the power of the Spirit lies in outward acts and outward symbols. Thus the fetish-worshiper and the idolater have still their counterparts in Christendom. Nay, how many are there still, who share in the blunder of the Corinthians, and would deem the speaking with tongues a much surer proof of God's presence, than all the preaching of faith and love! I am not referring specially to the Irvingites, who combined the exultation of preaching with the opposite delusion. There are numberless cravers after σημεῖα, besides the Irvingites; and there have been such in every age of the Church. There are the worshipers of the mere elements in the Sacraments. There are those who fancy the dead stones in God's house more precious and momentous than the living. There are those who attach more importance to gestures and postures, to crossings and genuflexions, to surplices and copes, than to the doctrine of truth and the practice of love. There are those who long to see the presence of miracles, of σημεῖα and θαύματα, in the Church, and who, adopting the error of the Church of Rome, would regard these as a more certain token of the presence of God, than the prophesying of faith, the ἔλεγχος of the Spirit. Prophesying indeed is only for a time, and *will be done away, when that which is perfect is come;* while prayer and praise and thanksgiving will endure through eternity. Not that the inductive intellect is to be extinguisht: but it will expand into the intuitive. Until however that which is perfect is come,—so long as there is any sophistry to be exposed, any misrepresentation to be corrected, any errour to be refuted,—so long as there is any ignorance to be enlightened, any infirmity of purpose to be strengthened,

—so long as men's hearts and minds are subject to the action of influences which draw them away from the path of divine Truth,—so long will it be necessary for the Church to wield the sword of the Spirit in combating all her foes through the sacred ordinance of prophesying or preaching.

The other remark which I would draw from this passage of St Paul, as pertinent to one of the extravagances of our days, relates to the criterion by which, here and in other places, the great Apostle measures the value of the various gifts and other means appointed for the edification of the Church,—their comparative utility or expediency with regard to that purpose. This idea runs through the whole passage, finding vent especially in that noble exclamation, *I thank God, I speak with tongues more than ye all; yet in the church I would rather speak five words with my understanding, that I might instruct others, than ten thousand words in a tongue.* Alas! how perpetually has the Church, how perpetually have its individual members, acted in direct opposition to this magnanimous humility! In such a spirit much censure has lately been poured on that portion of our Church who have been designated by the title of *evangelical*, because, in estimating the relative importance of any ordinance or instrument of grace, they have lookt almost exclusively to its serviceableness for the conversion and spiritual edification of their brethren. This has been condemned as a utilitarian spirit; and it has been said that they ought to have lookt, not to such narrow, earthly objects as the good of human souls, but to the one grand object, which we ought always to set before us, the glory of God. A utilitarian spirit! It would be difficult to produce a stranger instance of the manner in which we let ourselves be blown about by mere sounds. The wisest and best writers in our own country, in France, and in Germany, have been zealously employed during the last fifty or sixty years in denouncing that utilitarian spirit, which had set up a low, temporal, earthbound utility, as the test whereby to settle what is right or wrong, good or evil, among the laws and principles of the moral world. And now those who, rejecting all earthly aims and considerations, have made the eternal, moral and spiritual good of souls, their rule of judgement and of action, not with reference to principles, but to means, are called utilitarians. Verily then St Paul must be termed the first utilitarian. Nay, for *what but* this very purpose, which is thus disparaged with an odious

name, did the Son of God shed His blood on the Cross? Here we perceive how intense man's appetite for slavery is, seeing that, when Wisdom, after long and laborious exertions, has delivered him from an errour, he will take up the very weapon of his deliverance, and fashion new fetters out of it. On the other hand it is true that the glory of God is the noblest and worthiest object of human endeavour. But *glory* again is an ambiguous word, has a human as well as a divine sense; and these are far asunder as the poles. The natural man would never have conceived that the glory of God would manifest itself in the still, small voice. He wants something grand, splendid, pompous,—temples, mosques, and cathedrals, white and purple robes and processions, incense-offerings and solemn chants, things that strike the eye and the ear. Or he will require something that shall be strange and startling, repugnant to the common order of things, and to natural appetites and inclinations,—mortifications and flagellations, fakirs and hermits and dervishes, monks and nuns. Nay, he may blind himself into seeking the glory of God by that which is terrible and cruel and destructive, as Dominic and Alva and many of their collegues may probably have done, and some who took part in the massacre of the Hugonots. It would seem too as if Attila, and other like hellhounds, had whetted their natural thirst for blood, by persuading themselves that they were the ministers of God's wrath, and were to spread His glory by the slaughter of millions of mankind. Hence there is great need that our minds should be disentangled from this natural confusion, of mixing up their own notions of glory with God's: and we should be continually gazing upon the mirror presented to us in the Gospel and life of His Son, in order to learn where and in what God seeks and finds His glory. Then shall we learn, as St Paul learnt, that the best way in which we can labour to promote the glory of God, is by diligence in endeavouring to further the great work, which He especially desires to see, the salvation of souls, and their edification with all the graces of His Spirit.

NOTE O: p. 38.

Tit. I. 9. *Ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ*

καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. This verse is rendered by Tyndall, *And such as cleveth unto the true worde of doctryne, that he maye be able to exhorte with wholsome learning, and to improve them that saye against it.* *Improve* seems here to be nearly equivalent to *disprove* or refute. Tyndall's translation, with slight variations, is retained in our subsequent Bibles down to the Authorized Version, where it is considerably altered thus: *Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.* Here two material improvements have been made. Ὁ κατὰ τὴν διδαχὴν πιστὸς λόγος is not *the true word of doctrine*, but the *true* or *faithful word as received by teaching:* and ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ is much better exprest by *sound doctrine*, than by *wholesome learning.* At the same time the latter part of the verse has been misrendered, in a manner that obscures, if it does not pervert, the sense, which is, *that he may be able both to exhort*, (or rather *to instruct,*) *in sound doctrine, and to convince* (or *to refute*) *the gainsayers.* Our Version seems to make the main part of the ministerial office consist in dealing with *gainsayers;* whereas the more important part of it, the instructing ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, pertains mainly to the training of the believing members of the Church. This clause in the Greek depends merely on the verb παρακαλεῖν, not on ἐλέγχειν.

NOTE P: p. 38.

Donne, in speaking on this point, in his 35th Sermon, pours out a strain of that rich eloquence in which his prose-writings abound. "This one word, *arguet, He shall reprove, convince,* admits three acceptations: First, in the future,—*He shall:* and so the *cum venerit, when he comes,* signifies *antequam abierit,* before He departs. He came at Pentecost, and presently set on foot His commission by the Apostles, to reprove, convince the world of sin, and hath proceeded ever since by their successors in reducing nation after nation: and before the consummation of the world, before He retired to rest eternally in the bosom of the Father and the Son, from whom He proceeded, He shall reprove the whole world of sin, that is, bring them to a knowledge that, in the breach of the law of nature, and in the guiltiness of original sin, they are all under a burthen, which

none of them all of themselves can discharge. This work St Paul seems to hasten sooner. To convince the Jews of their infidelity, he argues thus: *Have not they heard the Gospel? They*, that is, the Gentiles; and if they, much more you: and that they had heard it he proves by the application of those words, *Their voice is gone through all the earth, and their words to the end of the world;* that is, the voice of the Apostles in the preaching of the Gospel.

"Hence grew that distraction and perplexity which we find in the Fathers, whether it could be truly said that the Gospel had been preacht over all the world in those times. If we number the Fathers, most are of that opinion, that before the destruction of the Temple of Jerusalem this was fulfilled. Of those that think the contrary, some proceed upon reasons ill grounded, particularly Origen: *Quid de Britannis et Germanis, qui nec adhuc audierunt verbum Evangelii?*—For before Origen's time,—in what darkness soever he mistook us to be, we had a blessed and a glorious discovery of the Gospel of Jesus Christ in this island. St Jerome, who denies this universal preaching of the Gospel before the destruction of the Temple, yet doubts not but that the fulfilling of that prophecy was then in action, and in a great forwardness. *Jam completum, aut brevi cernimus complendum;—nec puto aliquam remanere gentem quae Christi nomen ignorat.*—

"The later divines and the School, that find not this early and general preaching over the world to lie in proof, proceed to a more safe way, that there was then *odor Evangelii*, a sweet savour of the Gospel, issued, though it were not yet arrived to all parts; as if a plentiful and diffusive perfume were set up in a house, we would say the house were perfumed, though that perfume were not yet come to every corner of the house. But, not to thrust the world into so narrow a strait, as it is when a decree is said to have gone out from Augustus *to tax all the world*,—for this was but the Roman world;—nor, that *there were men dwelling at Jerusalem, devout men, of every nation under heaven*,—for this was but of nations discovered and traded withal then;—nor, when St Paul says that *the faith of the Romans was publisht to the world*,—for that was as far as he had gone;—those words of our Saviour, *The Gospel of the Kingdom shall be preacht in all the world for a witness to all nations; and then shall the end come*, have evermore by all ancient and modern Fathers and schools, preachers and writers, expositors and controverters, been

literally understood, that before the end of the world the Gospel shall be actually, really, evidently, effectually, preacht to all nations: and so, *cum venerit, when the Holy Ghost comes*, that is, *antequam abieret, before He go*, He shall reprove, convince, the whole world of sin, and this, as He is a Comforter, by accompanying their knowledge of sin with the knowledge of the Gospel for the remission of sins.

"It agrees with the nature of goodness to be so diffusive, communicable to all. It agrees with the nature of God, who is goodness, that, as all the fountains of the great deep were broken up, and the windows of heaven were opened, and so came the Flood over all, so there should be *diluvium Spiritus*, a flowing out of the Holy Ghost upon all, as He promises, *I will pour it out upon all*, and *diluvium gentium*, that all nations should flow up to Him. For this Spirit *spirat ubi vult, breathes where it pleases Him:* and though a natural wind cannot blow east and west, north and south together, this Spirit at once breathes upon the most contrary dispositions, upon the presuming, and upon the despairing sinner, and in an instant can denizen and naturalize that soul that was an alien to the Covenant, empale and inlay that soul that was bred upon the common amongst the Gentiles, transform that soul which was a goat into a sheep, invite that soul which was a lost sheep to the fold again, shine upon that soul that sits in darkness and in the shadow of death, and so melt and pour out that soul that yet understands nothing of the Divine nature, nor of the Spirit of God, that it shall become partaker of the Divine nature, and be the same spirit with the Lord.—Shall any man murmur or draw into disputation why this Spirit doth not breathe in all nations at once? or why not sooner than it doth in some? Doth this Spirit fall and rest upon every soul in this congregation now? May not one man find that He receives Him now, and suffer Him to go away again? May not another, who felt no emotion of Him now, recollect himself at home, and remember something then which hath been said now to the quickening of this Spirit in him there? Since the Holy Ghost visits us so, successively, not all at once, not all with an equal establishment, we may safely embrace that acceptation of this word, *arguet*, He shall, He will, *antequam abierit*, before the end come, *reprove*, convince, the whole world of sin, by this His way, the way of comfort, the preaching of the Gospel."

This extract from Donne is sufficient in this place to explain the meaning of the word κόσμος, which in the text, as in so many other passages in the New Testament, has been misunderstood and misinterpreted, so as to afford a prop for divers errours, some of them of no slight moment, at least from the days of the Donatists downward. In like manner Perkins, in his *Treatise of Conscience*, contending against the blasphemous proposition, that they who had never heard of Christ were to be condemned for not believing in Him, says, that "some of the schoolmen" had supported that proposition by this text; as though the declaration that the Holy Ghost *shall judge the world of sin, because they have not believed in Christ*, implied that condemnation on account of this sin was to pass on all mankind from the beginning, and in every region of the earth. To which he answers, that "by the world we must not understand all and every man since the Creation, but all nations and kingdoms in the last age of the world, to whom the Gospel was revealed." *Works*, vol. i. p. 523.

Tittmann, following in the wake of the dull Rationalism of the last generation, would confine κόσμος here to Judea. "In hoc loco —primum sumere possumus hoc, per τὸν κόσμον, ut in his sermonibus Domini universis, intelligi in primis mundum Judaicum." Of this shallow interpretation I shall have to speak in Note Y. He might have learnt better from Lampe, whose work, had it been more studied, would have preserved many of the subsequent commentators from much ignorance and absurdity. "Sensu hic latiori (he says) quam capitibus praecedentibus *mundus* accipitur, pro universitate Judaeorum et Gentium.—Mundus hic per Christum reconciliabatur Deo: 2 Cor. v. 19, Joh. i. 29, 1 Joh. ii. 2. Idem Christo datus erat per testamentum Patris in peculium: Ps. ii. 8. Haeres ille verus mundi, tanquam antitypus Abrahami futurus. Fas ergo erat ut per Spiritum ad eum finem adaptaretur."

NOTE Q: p. 64.

Each part of the threefold work of the Comforter, as briefly set forth in this passage of St John, has furnisht occasion for a diversity of interpretations; which, as the subject is one reaching down to the living centre of Truth, exhibit the characters of the various Schools

in Theology. In speaking of our immediate text, Chrysostom, as he is wont on such points, takes the narrower and more superficial view, looking almost exclusively at that conviction which was to be wrought by means of signs and wonders and other external proofs. Ὅταν δὲ καὶ δι' ἐκείνου (by the Comforter) ταῦτα γίνηται, καὶ διδάγματα τελειότερα καὶ σημεῖα μείζονα, πολλῷ μᾶλλον κατακριθήσονται, ὁρῶντες τοσαῦτα ἐν τῷ ὀνόματί μου γινόμενα· ὅπερ σαφεστέραν ποιεῖ τῆς ἀναστάσεως τὴν ἀπόδειξιν. νῦν μὲν γὰρ δύνανται λέγειν, ὅτι ὁ τοῦ τέκτονος υἱὸς, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα· ὅταν δὲ ἴδωσι θάνατον λυόμενον, κακίαν ἐκβαλλομένην, χωλείαν φύσεως διορθουμένην, δαίμονας ἐλαυνομένους, πνεύματος χορηγίαν ἄφατον, καὶ ταῦτα πάντα ἐμοῦ καλουμένου γινόμενα, τί ἐροῦσι;—τὸ δὲ ἐλέγξει περὶ ἁμαρτίας, τούτεστι, πᾶσαν ἀπολογίαν αὐτῶν, ἐκκόψει καὶ δείξει πεπλημμεληκότας ἀσύγγνωστα. In this argument it would seem to be implied that the outward miracles wrought by the Apostles were greater than our Lord's. More effectual indeed they were in producing conviction: this however was not on account of any higher demonstrative power lying in them: it was a consequence of that very conviction of sin which the Spirit awakened. When men were *prickt in their hearts*, then they were ready to recognise the truths, of which the miracles were the signs. Besides the advocates of this exposition forget that, when a man has been brought by a train of reasoning to acknowledge a proposition, which he had previously denied, he does not say, *How wicked I was!* but, at the utmost, *How foolish I was, not to see this before!* Only when the miracles were carried home to the heart by the demonstration of the Spirit, convincing men of the divine character, of *the righteousness*, of Him, by whom, and in whose name, they were wrought, did they also serve to arouse the conviction of the sin of having rejected him. Nevertheless Theophylact, as usual, does little else than transcribe Chrysostom. Ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, καὶ δείξει αὐτοὺς ἁμαρτωλοὺς, ὅτι οὐ πιστεύουσιν. ὅταν γὰρ ἴδωσι διὰ τῶν χειρῶν τῶν μαθητῶν ἐν πνεύματι σημεῖα ἐξαίσια καὶ τέρατα γινόμενα, καὶ οὐδὲ οὕτω πιστεύσωσι, πῶς οὐ κατακρίσεως ἄξιοι, καὶ ἁμαρτίᾳ μεγίστῃ ἔνοχοι;—ἀπροφάσιστος ἔσται αὐτοῖς ἡ ἀπιστία, τοῦ Πνεύματος ἐν τῷ ὀνόματί μου τοιαῦτα ἐπιτελοῦντος.

Among later divines this view has been adopted by many; for

instance, by Grotius, and by Bossuet, as is seen in the passages already quoted in pp. 332 and 326. In like manner Hammond loses all the power and depth of our Lord's declaration, that *the Comforter will convince the world of sin, because they believe not in Me*, by paraphrasing it thus: "He shall charge it with the crime of not believing in Me, by the gift of tongues, &c., evidencing that I, that am to be preacht by that means, am indeed the true Messias, and so likewise by the fulfilling those predictions which now I give you." If any one wishes to see into what a maze of dulness this may be expanded, he may read that portion of Hammond's note, which refers to the Comforter's convincing the world of sin. Even the meagre rationalism of such men as Kuinoel,—who reduces the meaning of the promise to "Adjutor ille per vos vestramque doctrinam contemtores meos eo perducet, ut intelligant et fateri cogantur se peccasse, quoad meam doctrinam repudiarint, vos vi divina adjuti eos ἀπιστίας convincetis,"—is scarcely so repugnant to the spirit of Christianity, inasmuch as it implies a conscience and a sense of moral truth in the mind, to which the conviction is to be addrest.

On the other hand Augustin, who had a much profounder insight into the Scriptural meaning and power of Faith, and the sinfulness of unbelief, discusses our text in his 143rd Sermon. "Medicina omnium animae vulnerum, et una propitiatio pro delictis hominum est, credere in Christum: nec omnino quisquam mundari potest, sive ab originali peccato,— sive a peccatis quae ipsi non resistendo carnali concupiscentiae—addiderunt, nisi per fidem coadunentur et compaginentur corpori ejus, qui sine ulla illecebra carnali—conceptus est,—*et peccatum non fecit, nec inventus est dolus in ore ejus.* In eum quippe credentes, filii Dei fiunt; quia ex Deo nascuntur per adoptionis gratiam, quae est in fide Jesu Christi.—De hoc ergo uno peccato voluit mundum argui, quod non credunt in eum: videlicet, quia in eum credendo cuncta peccata solvuntur, hoc unum imputari voluit, quo caetera colligantur. Et quia credendo nascuntur ex Deo, et filii Dei fiunt: *Dedit* enim, inquit, *illis potestatem filios Dei fieri, credentibus in eum.* Qui ergo credit in Filium Dei, in quantum adhaeret illi, et fit etiam ipse per adoptionem filius et haeres Dei, —in tantum non peccat. Unde dicit Joannes: *Qui natus est ex Deo, non peccat.* Et ideo peccatum unde mundus arguitur hoc est, quod non credunt in eum. Hoc est peccatum de quo itidem dicit:

Si non venissem, peccatum non haberent. Numquid enim alia innumerabilia peccata non habebant? Sed adventu ejus hoc unum peccatum accessit non credentibus, quo caetera tenerentur. In credentibus autem quia hoc unum defuit, factum est ut cuncta dimitterentur credentibus. Nec ob aliud apostolus Paulus, *Omnes*, inquit, *peccaverunt et egent gloria Dei;* ut qui crediderit in eum non confundatur.—Itaque cum de Judaeorum infidelitate loqueretur, non ait, Etenim si quidam illorum peccaverunt, numquid peccatum eorum fidem Dei evacuabit? Quomodo enim diceret, Si quidam illorum peccaverunt, cum ipse dixerit, *Omnes enim peccaverunt?* Sed ait, *Si quidam illorum non crediderunt, numquid incredulitas eorum fidem Dei evacuabit?* Ut hoc peccatum expressius demonstraret, quo uno clauditur adversus caetera, ne per Dei gratiam relaxentur. De quo uno peccato per adventum Spiritus Sancti, hoc est, per donum ipsius gratiae quod fidelibus datur, mundus arguitur."

There is a far clearer perception of Christian truth in this passage; though, according to the general character of Augustin's writings, it is wanting in philosophical precision, accumulating a variety of explanations, without clearly marking out the right one, or shewing how they are to be reconciled. This defect is still more apparent in the 144th Sermon, which is on the same text, but evidently written at a different time. In it he says, "Oboritur nobis intelligendi desiderium, cur peccatum hominum quasi solum esset, non credere in Christum, ita de hoc solo dixit, quod mundum Spiritus Sanctus argueret: si autem manifestum est praeter hanc infidelitatem alia multa hominum esse peccata, cur de hoc solo mundum Spiritus Sanctus arguat. An quia peccata omnia per infidelitatem tenentur, per fidem dimittuntur; propterea hoc unum prae caeteris imputat Deus, per quod fit ut caetera non solvantur, dum non credit in humilem Deum homo superbus? Sic enim scriptum est: *Deus superbis resistit, humilibus autem dat gratiam.*—De peccato igitur arguuntur infideles, id est, dilectores mundi; nam ipsi significantur *mundi* nomine,—non alio quam quod non crediderunt in Christum. Hoc denique peccatum si non sit, nulla peccata remanebunt, quia justo ex fide vivente cuncta solvuntur. Sed multum interest, utrum quisque credat ipsum esse Christum, et utrum credat in Christum. Nam ipsum esse Christum et daemones crediderunt; nec tamen in Christum daemones crediderunt. Ille enim credit in Christum, qui

et sperat in Christum et diligit Christum. Nam si fidem habet sine spe ac sine dilectione, Christum esse credit, non in Christum credit. Qui ergo in Christum credit, credendo in Christum, venit in eum Christus, et quodam modo unitur in eum, et membrum in corpore ejus efficitur. Quod fieri non potest, nisi et spes accedat et caritas."

These passages sufficiently prove that, according to Augustin's conception, Faith is something much higher, more living, and more powerful, than mere belief. Yet even he did not set the true idea of Faith clearly and distinctly before his mind, any more than any other divine in the long interval between St Paul and Luther. In the Commentary of Thomas Aquinas, which is assuredly a most favorable sample of the exegesis of the Middle Ages, the explanations of Chrysostom and Augustin are set side by side, but without any attempt to exercise judgement by giving a preference to either, or to elicit the portions of the truth which each had inadequately exprest. In fact, notwithstanding the extraordinary subtility exhibited by many of the Schoolmen, and the genius which manifested itself during the Middle Ages in divers regions of thought and art, the human mind in many respects was still more in its nonage, *under tutors and governors until the time appointed by the Father.*

In Anselm's Treatise *De Concordia Gratiae et Liberi Arbitrii* (c. vii.), the question is discust, "Cur arguantur illi, qui verbum Dei non suscipiunt, cum hoc facere nequeant nisi gratia eorum voluntates dirigente?" and this discussion is founded on our text. "Dicit enim Dominus de Spiritu Sancto, *Ille arguet mundum de peccato, quia non crediderunt in me.* Ad quod licet forsitan difficile sit respondere, quod tamen Deo dante possum, tacere non debeo. Notandum est quia impotentia quae descendit ex culpa non excusat impotentem, culpa manente. Unde in infantibus, in quibus exigit Deus a natura humana justitiam, quam accepit in primis parentibus cum potestate servandi illam in omnem prolem suam, non excusat eam impotentia habendi justitiam; quoniam propter culpam in hanc corruit impotentiam. — Quoniam ergo peccando deseruit justitiam, ad peccatum illi imputatur impotentia, quam ipsa peccando sibi fecit. Nec solum impotentia justitiam habendi, sed etiam impotentia illam intelligendi, similiter in non baptizatis imputatur ad peccatum; quoniam pariter descendit a peccato. Possumus etiam rationabiliter asserere quia quod a

prima conditionis humanae dignitate ac fortitudine atque pulcritudine minorata et corrupta est, illi ad culpam imputatur. Per hoc namque minoravit, quantum in ipsa fuit, honorem et laudem Dei. Quippe secundum dignitatem operis laudatur et praedicatur sapientia artificis. Quanto igitur natura humana pretiosum opus Dei, unde ipse glorificandus erat, in se minoravit atque foedavit, tanto sua culpa Deum exhonoravit. Quod illi ad tantum statuitur peccatum, ut non nisi per mortem Dei deleatur. Siquidem ipsos motus, sive appetitus, quibus propter peccatum Adae, sicut bruta animalia, subjacemus,—satis ostendit sacra auctoritas imputari ad peccatum. Quippe cum de solo motu irae, sine opere vel voce, dicit Dominus, *Qui irascitur fratri suo, reus erit judicio,* aperte monstrat culpam non esse levem, quam tam gravis, scilicet, mortis sequitur damnatio.—Et cum Paulus de illis, qui carnem, id est, concupiscentias sentiunt nolentes, ait, *Nihil damnationis est his qui sunt in Jesu Christo, qui non secundum carnem ambulant,* hoc est non voluntate consentiunt, sine dubio significat eos, qui non sunt in Christo, sequi damnationem, quoties sentiunt carnem, etiamsi non secundum illam ambulant. Quoniam sic factus est homo, ut eam sentire—non deberet. Si quis igitur quae dixi diligenter considerat, nullatenus eos, qui propter culpam suam verbum Dei suscipere nequeunt, recte arguendos dubitat."

This passage, although there must needs be a ground of deep truth in whatever proceeds from one of the greatest masters in Theology, contains two or three questionable positions, which seem to border closely on awful errours. Indeed it can hardly be otherwise, when the processes of logic are employed to draw inferences from the mysterious realities of religion: for in every reality there is something which logic cannot appreciate, and through the neglect of which the conclusions deduced by logic concerning its formal verities become more or less inapplicable. In the first place Anselm's remarks, in their bearing on God's justice, are warpt by that proneness, which is so grievously common among divines, to close their eyes against the light of conscience, and against that idea of Justice and Right, which is one of the pole-stars of the human mind, and to pare and screw down the notion of Justice into accordance with the scheme of propositions which they have built up into their theological system. It has been contended indeed by many, that we can have no correct conception of Justice, except

what we derive from the Bible: so fond are men of pampering their sloth and selfsufficiency by assuming that they have the only key to all knowledge in their hands, and that everything else is naught. But, without stopping to argue against this debasing fallacy,—which all history and philosophy and poetry and the laws of all nations refute,—or to shew how the reverse is implied in every page of the Bible itself, speaking, as it everywhere does, to the reason and the conscience, it is sufficient to call to mind that sublime question, *Shall not the Judge of all the earth do right?* that is, *Shall He not do what shall be recognised to be right by man's reason and conscience?* This question, be it remembered, is one which man was permitted to ask, and that too beneath the early dawn of Revelation, when divine Truth was just beginning to exercise its informing power upon the understanding: nor do we read that this question was regarded as presumptuous, but on the contrary that the Judge of all the earth vouchsafed to give ear to it, and to justify His ways.

Moreover we should never allow ourselves to lose sight of the great principle declared by St Paul, that, in all cases in which God can be contemplated as reckoning with man, the scale of this reckoning will be *according to what a man has, and not according to what he has not:* and we must scrupulously beware of representing God, after the manner of so many, as dealing with men like a sophist or a juggler, making believe that they have what they have not, and that they have not what they have. It may indeed happen that inferences, which we regard as legitimately deduced from other coordinate scriptural truths, will seem to militate against this principle: but let us rather distrust our logic than our conscience, and be assured that such inferences, however correct they may appear, must in some point or other have started aside like a broken bow. Let us never doubt that no man will be condemned by the Allrighteous Judge for the want of that which he could not have had. Our condemnation will be, and is, that we have not that which we might have had, and that we have a clinging, crushing weight of sin, which we have gathered and heapt upon ourselves, which benumbs all our efforts, and palsies all our faculties, and from which, if we had given ear to the exhortations of our better monitors, inward and outward, we might have been free.

Again in what Anselm says about God's glory, and its being

impaired by the sinfulness of man, there is a leaning toward the notion that God's glory is shewn forth by the qualities of His works, rather than in the manifestation of His own Holiness and Righteousness and Truth and Mercy and Love. The remark too on our Lord's words concerning anger implies an indistinct apprehension of that great evangelical truth, that the essential sinfulness of sin lies in the heart, in the inward feeling when indulged, and not merely in the outward act, of which alone Law can take cognisance. Finally it is anything but a legitimate conversion of St Paul's words, to say that *there is condemnation to those who are not in Christ Jesus, even though they do not walk according to the flesh.* If we look at the whole passage connectedly, we shall perceive that they who are not in Christ Jesus, and have not the power of the Spirit to support them, cannot do otherwise than walk according to the flesh, through the infirmity of their will, by reason whereof *they do that which they allow not, and do not that which they would.*

Tauler, in his sermon on our text, merely speaks of the Spirit as reproving sin, without reference to the particular sin, of which it is here declared that He was to convict the world. But what he says has his characteristic depth. "He will reprove them for their sins. What are their sins? Now know that the eternal God made all things, and appointed each for its right end. Thus He made fire, that it should rise up, and stones, that they should fall down. Thus nature has given to the eyes to see, to the ears to hear, to the hands to work, and to the feet to walk; and thus each member is obedient to the natural will, without any opposition, whether the matter be easy or hard, sweet or sour, if so be that the will thoroughly wills it; thus too the members are thoroughly obedient, even when it is an affair of life or death. This appears often in many lovers of this world, how they cast away all ease merrily and joyfully, and riches thereto, and honour, for that which they so wantonly and foolishly love, to the end that their carnal lust may thus be satisfied. Now the Spirit says in us, Who in this age is thus obedient to God, and thus exact in all His commandments, giving up himself and all earthly things according to His will? though God verily ought to be our Ruler. This sin the Holy Ghost reproves, when He comes, that man so greatly and so often resists this Divine Will and its good admonitions. This sin, and many hidden offenses, the Holy Ghost rebukes, when He comes to a man. This rebuke works a

quick, sharp, hard judgement in a man, and a hellish pain, and an intolerable woe, whereof wordly men, who live according to nature, know little. This is one of the surest signs that the Holy Ghost is in truth present. When this judgement is indeed borne, the case is safe. For a thousand offenses, which a man truly acknowledges and confesses himself to be guilty of, are not so perilous and so mischievous to him, as a single offence, which thou wilt not recognise, nor allow thyself to be convinced of. Now know, those spiritual men, who are so much pleased with themselves, with what they do and what they do not, are all in dangerous sin ; and nothing will ever come of such selfwilled men."

Thus here again, if we desire to dive into the mysterious depths of meaning contained in this declaration concerning the Comforter, we must come down to the age of the Reformation. Luther explains it with his usual fulness and energy. " What (he asks) is the Holy Ghost to rebuke? Christ mentions three things, and says, *He shall rebuke the world by reason of sin, and of righteousness, and of judgement ;* and He Himself explains what He means. They are dark words however, and a strange speech, to those who do not understand, and are not used to the Scriptures. But to those who know the doctrine of the Gospel concerning Christ from the writings of the Apostles, especially of this Evangelist John, they ought not to be strange or unintelligible.

" The first thing is : *He will rebuke the world for sin, because they believe not in Me.* What is this? Is not sin already rebuked and condemned in the world? Who does not know that adultery, murder, stealing, &c., are wrong? Have not even the Heathens forbidden and punisht such things? What need we then the Holy Ghost to rebuke sin? But what manner of sin is this of which He speaks, *that they believe not in Me?* Has He nothing else to rebuke? It is plain, He does not speak of those sins, which the world sees and rebukes. This He shows sufficiently by those words, *that they believe not in Me:* for who ever heard that this is to be the sin which condemns the whole world, the not believing in Christ?— Seeing however that this rebuke for sin is to pass upon the whole world, universally and without distinction, and that no one is to be exempted, be he who he may, it follows that the sins for which all men are to be rebuked by the Holy Ghost, must be different from those which are notorious, and recognised by the world. For one

cannot rebuke everybody on account of these ; since there are many who live so that no one can reprove or blame them, but all the world must praise them as honest, honorable, nay, as upright, who not only avoid sin, but also exercise themselves in a handsome, honorable walk, and in good works. Should you ask however, What sin have they ? or, What is rebuked in them ? Christ makes answer, *that they believe not in Me.* Here stands in brief what makes them all sinners, and condemns them ; and all is comprised in this one thing, they are without the faith and knowledge of Christ. Thus are they shortly and roundly concluded under sin, so that one need not seek long and ask, Which, and what manner of sin is to be rebuked in each ? or How many various sins may there be ? Here you have it all in one word, that this one thing is rebuked in all at once, and is the sin of the whole world, that they are without Christ, or have not faith.

"Therefore the meaning of these words is briefly, that the Holy Ghost shall pass this judgement on all mankind, as they are found upon earth, be they Gentiles or Jews, guilty or innocent before the world, and on all that they do and are, even on what they deem the best and greatest holiness, that they are and must continue under the wrath and condemnation of God, and that they cannot be delivered from this, unless they believe in Christ. Let who can, come and boast of his or other men's honesty, virtues, good works, and holy life : here you are told that it is nothing worth, when the Holy Ghost, with His breath, that is, through the office of preaching, (as Isaiah says, xl. 7), breathes and *blows upon it.* For this rebuke passes upon all, so that all their glory must fall, and whatever they do or may be cannot avail them before God. This He does by the mouth of St Paul, near the beginning of the Epistle to the Romans, where He casts all, both Jews and Gentiles, under sin, and says that for this reason was the Gospel revealed from heaven, that all the world might be forced to confess themselves guilty of sin. For, he says (iii. 23), there is no difference ; *for all have sinned, and come short of the glory which they ought to have before God.* With this world all the glory and pride of men is smitten to the ground. They may have the glory of being mighty, noble, learned, well-behaved, praiseworthy rulers, honorable, honest folks ; nay, they may be called holy before the world, and may have such glory and advantage as St Paul gives to the Jews, that they are God's

people, the children of the holy patriarchs, that they have the law and promises of God, and that Christ was to be born of them: but what is all such glory, if they have not the glory which they ought to have before God? What have they, if they have not God?—that they must be eternally lost.

"Do you ask, Why! how can this be? What is wanting in these things, that they are of no worth before God? Is all this to be matter of condemnation, their being well-behaved, honest, honorable folks, governing well and laudably, not stealing, robbing, or committing adultery, but living chastely, orderly, obediently, and performing many good works according to the Law? Are not all these excellent gifts of God, and praiseworthy virtues? Ay, verily, that say we too, and teach moreover, that God has commanded these things, and that it is His will that men should live thus, and be honest. Why then is this rebuked here, and turned into sin? There is another Judge, who judges all men's lives and souls, and has much sharper eyes to see sin and to rebuke it, than we can understand or conceive. This Judge says, that all are sinners, and to be rebuked for their sin. Him surely we ought to believe, and to grant that He speaks rightly and truly: for He rebukes us also on account of this very blindness, that we do not see or perceive how we with all our doings are sinners before God.

"You must know however that He is not speaking here of men's outward life and conduct, which the world can weigh and judge, but that He pierces inward to the very bottom of the heart, which is the source and fountain where the true main sins lie hid, such as the worship of false gods, neglect of God, unbelief, disobedience, evil concupiscence, and resistance against God's commandments, in short, what St Paul (Rom. viii. 7) calls *being fleshly minded;* to which he gives the title and name, that it *is enmity against God, and cannot be subject to the Law of God.* This is the stem and the root of all other sins, the very prime sin which we inherit from Adam out of Paradise, so that, were it not for this, there would never be any robbery, or murder, or adultery, &c. Now the world does indeed see these outward evil deeds, nay, wonders and complains that people are so bad, but knows not how it comes to pass. It sees the stream of water flowing along, and all manner of fruits and leaves sprouting out of the evil tree; but whence the fountain flows, and where the root lies, it knows not. It sets to work and

tries to remedy the matter, to check wickedness, and to make people good, by laws and the lash of punishment. But although this may last a long while, nothing is profited thereby. The course of the waters may be checkt; but the main source is not stopt: the suckers may be cropt off; but this does not take anything from the root. Now it is lost labour, it is of no avail, so long as one checks and patches and heals outwardly, while the stem and root and source of evil abides within. The first thing to do is to stop the source, to take away the root of the tree: else it will break and burst out in ten places, when you have stopt and checkt it in one. The cure must be radical: else you may smear and cover over everlastingly with ointments and plaisters; the wound will keep on inflaming and festering, and only become worse. In fine, experience teaches, and the world must confess, that it cannot even check outward gross vices and misdeeds, although it represses and punishes them with all its might; as indeed it ought to do. Much less can it take away that sin, which lies inwardly in man's nature, and which is the main sin, but which the world knows not.

"Therefore this sin abides over the whole world; and this judgement passes upon all that may be thought and done by all men, as they are born of Adam, be it evil or good, right or wrong, in the eyes of the world. Nor can any one escape here, or boast above another; but all are alike before God; and all must confess themselves guilty, and worthy of everlasting death and condemnation; and all must have remained eternally therein; nor could any counsel or help against it have been found in any creature, if God had chosen to deal with us according to our merits, and to His justice. But now, forasmuch as out of His unfathomable goodness He took compassion upon this our misery, He sent Christ, His dear Son, from Heaven to counsel and help us; in order that He might take our sin and condemnation upon Himself, and might atone for it by the offering of His Body and Blood, and reconcile God to us. And He gave commandment that this should be preacht in all the world, and that this Christ should be set before all mankind, so that they might cleave by faith to Him, if they would come out of sin, God's wrath, and eternal condemnation, to redemption and reconciliation, and to the kingdom of God.

"Thus this sermon has two parts: first it sets before all the world, that they are all under sin and wrath, condemned by the Law,

and requires that we should acknowledge this; next it shews how we may obtain redemption from this state, and favour with God, namely, by this one means, that we take hold of Christ by faith.

"But, when this sermon begins, then comes forth the true sin which is spoken of here, and which that sermon produces, namely *that they believe not in Me.* For the world will not listen to this sermon, that they are all to be sinners before God, and that their righteous deeds are of no worth before Him, and that only through this crucified Christ can they obtain grace and salvation. This unbelief in Christ then becomes the all-embracing sin, which brings men into condemnation, so that there is no remedy.

"Even before, as I have said, unbelief was the main sin in all men, the beginning and the first sin in Paradise itself, and will continue doubtless the last of all sins. For when Adam and Eve had God's word, which they ought to have believed, and when, so long as they clave thereto, they had God and life therein, they were assailed in the first instance by unbelief in this word. *Yea,* said the serpent to Eve, *hath God said, ye shall not eat of every tree in the garden?* Here he makes his first thrust against her faith, so that she may leave hold of the word, and not esteem it as God's word. For what he cared chiefly for, was not the eating of the forbidden apple, but to bring them out of the faith wherein they lived before God, into unbelief; from which, he knew, would follow disobedience and all sin, as its fruits.

"The unbelief however, spoken of in the text, is not merely that which is planted by Adam in man's nature, but plainly this, that men believe not in Christ, that is, when the Gospel of Christ is preacht, in order that we may confess our sins, and through Christ seek and obtain grace. For when Christ came, the sin of Adam and of the whole human race, namely, their previous unbelief and disobedience, was taken away before God by Christ's sufferings and death; and He built a new Heaven of grace and forgiveness; so that the sin which we have inherited from Adam, shall no longer keep us under God's wrath and condemnation, if we believe in this Saviour. And henceforward he who is condemned must not complain of Adam and of his inborn sin: for this Seed of the woman, promist by God to bruise the head of the serpent, is now come, and has atoned for this sin, and taken away condemnation. But he must

cry out against himself, for not having accepted or believed in this Christ, the devil's Head-bruiser and Sin-strangler.

"Thus every man's danger rests with himself; and it is his own fault if he is condemned; not because he is a sinner through the sin of Adam, and deserving of condemnation by reason of his former unbelief; but because he will not accept this Saviour Christ, who takes away our sin and condemnation. True it is indeed that Adam has condemned us all, inasmuch as he brought us along with him into sin, and under the power of the devil. But now that Christ, the second Adam, is come, born without sin, and has taken away sin, it can no longer condemn me if I believe in Him; but I shall be delivered from it through Him, and be saved. If on the other hand I do not believe, the same sin and condemnation must continue; because He who is to deliver me from it is not taken hold of: nay, it will be a doubly great and heavy sin and condemnation, that I will not believe in this dear Saviour, by whom I might be helpt, nor accept His redemption. Thus all our salvation and condemnation depend now upon this, whether we believe in Christ, or no. A judgement has at length gone forth, which closes heaven against all such as have not and will not receive this faith in Christ. For this unbelief retains all sin, so that it cannot obtain forgiveness, even as faith removes all sin. And hence without this faith everything is and continues sinful and condemnable, even in the best life and the best works which a man can perform; which, although in themselves they are praiseworthy and commanded by God, yet are corrupted by unbelief, so that on account thereof they cannot please God; even as in faith all the works and life of a Christian are pleasing to God. In fine, without Christ everything is condemned and lost; in Christ everything is good and blessed; so that even sin, which continues in our flesh and blood, being inherited from Adam, can no longer hurt or condemn us.

"This however must not be understood as if leave were hereby granted, so that men may freely sin and do evil: for, because faith brings the forgiveness of sins, and Christ is come to take away and destroy sin, it is not possible for any man to be a Christian and a believer, who lives openly, carelessly, and impenitently, in sin and according to his lusts. For where there is such a sinful life, there is also no repentance: but where there is no repentance, there is also no forgiveness of sins, and consequently no faith, which receives the

forgiveness of sins. Whereas he who has the belief in this forgiveness, strives against sin, and does not follow its lusts, but wars against it until he is entirely free from it. And although in this life we cannot become wholly free from it, and sin continues ever even in the holiest of men, yet the believer has the consolation that this is covered for him by the forgiveness of Christ, and will not be reckoned for his condemnation, if so be he continues in the faith of Christ. This is what St Paul says, that *there is no condemnation for them that are in Christ Jesus, who walk not after the flesh;* and again, *They that are Christ's have crucified the flesh with its lusts.* You see, to these it is said that sin shall not harm nor condemn them: to those who are without faith and reckless, nothing is here preacht."

In giving such long extracts from Luther, in this and other places, I have not been induced solely by the admirable clearness and force of the passages cited, but also by a wish of shewing by comparison how far superior his expositions of Scripture are, in the deep and living apprehension of the primary truths of the Gospel, to those of the best among the Fathers, even of Augustin. Much indeed of what is here said by Luther, is now become familiar, mainly through his influence, and that of his brother Reformers, to all readers of religious books. But if we would do justice to any of the master minds in history, we must compare them with their predecessors: for one of the surest marks of a great heaven-sent teacher is, that the truths which he is commissioned to teach, become in course of time more and more a part of the intellectual patrimony of mankind. But when we come upon these truths in Luther, after wandering through the dusky twilight of the preceding centuries, it seems almost like the sunburst of a new Revelation, or rather as if the sun, which set when St Paul was taken away from the earth, had suddenly started up again. Verily too it does one good, when one has been walking about among those who have only dim guesses as to where they are, or whither they are going, and who halt, and look back, and turn aside at every other step, to see a man taking his stand on the eternal Rock, and gazing stedfastly with unsealed eyes on the very Sun of Righteousness. An additional motive in this last instance for not cutting short the extract sooner is, that the concluding paragraph is a proof, though only among ten thousand which might easily be adduced, of the utter groundlessness of the charge of

Antinomianism, which has been brought against him by his modern revilers.

Calvin's note on our verse is brief, and does not set forth as clearly as Luther how the root and ground of all sin is unbelief: but he has always something valuable to say, and says it well. "Primo notandum est judicium Spiritus a demonstratione peccati incipere: hoc enim spiritualis doctrinae exordium est, homines in peccato genitos nihil in se habere nisi peccati materiam. Porro infidelitatis meminit Christus, ut ostenderet qualis in se sit hominum natura. Nam quia vinculum quo se nobis unit est fides, donec in ipsum credamus extra eum sumus et ab eo divisi. Tantundem igitur valent haec verba acsi dixisset, Spiritus cum venerit, ostendet ac convincet, extra me regnare in mundo peccatum. Proinde hic nominatur infidelitas, quia nos separat a Christo, atque ita facit ut nihil praeter peccatum nobis relinquatur."

In Cartwright's note on this passage we again find how difficult it was to attain to a clear insight into the radical sinfulness of unbelief. He sees that this particular manifestation of unbelief was very heinous, but does not see with the same distinctness how unbelief lies at the root of all sin. "Hic notandum ex omnibus peccatis nullum esse tetrius et horribilius infidelitate ut quae mater et radix reliquorum omnium. Multas horrendas contumelias in Christum admiserant; sed ea omnia prae infidelitate veluti silentio sepeliuntur. Sic Heb. iii. 18, 19, tametsi multa scelera patrassent, tamen infidelitatis solius nomine exclusi perhibentur. Nec injuria, quandoquidem qui non credit in Filium, Deum mendacem facit: 1 Johan. v. 10. Hoc illustretur exemplo ab hominibus, quibusdam praesertim qui hanc injuriam morte vindicabunt, et sanguine ejus qui illis mendacii convicium imponit. Quod quidem cum semper atrox scelus fuerit, nunc tamen gravius multo est sub Evangelio. Post enim tot promissa praestita, et tantam fidem in promissis maximis de Filio suo ad mortem tradito, dubitare de Dei fide longe fit gravissimum.—Deinde cum Deus, qui olim per Prophetas, nunc per Filium unicum locutus sit, Heb. i. 1, 2, etiam hoc ipso gravius fit fidem dictis derogare. Denique si grave scelus sit non credere Deo minanti, ut quod Jeremias populo objecit, *Annon manum meam extimescetis*, v. 22, 23, nedum grave erit Deo pollicenti non credere. Hoc videmus in Actis Apostolorum, ubi Petrus perfidiam Judaeorum confidentissime coarguit."

Lampe speaks of the conviction that had already been wrought by the Spirit in earlier ages of the world. "Verum est, quoad jam a mundi incunabulis mundum convicerit. De litigio ejus cum mundo antediluviano agitur Gen. vi. 3; cum Judaeis Jes. i. Hebr. iii. 7, 8. Neque ulla unquam peccatoris conversio extra Spiritus convictionem accidit. Sed sicut omnes ejus operationes in N. T. futurae erant illustriores, ita et ejus convictio.—Nam convictio Spiritus in N. T. est multo clarior, quia mysteria salutis plenius sunt revelata;—multo efficacior, cum singulari potentia omnia impedimenta perversae ratiocinationis perrumpens (2 Cor. x. 4, 5);—multo universalior, utpote non tantum ad Judaeos, sed etiam totum mundum spectans, ad ipsos *reges et judices terrae*, Ps. ii. 10. Hinc Jes. ii. 4, de Messiae lege ex Zione exeunte, per ministerium Spiritus: *Et judicabit inter illas gentes, et convictionem faciet populis multis;* quae prophetia nostro loco valde parallela est. Confer Mich. iv. 4, et Jes. xlii. 1. *Jus proferet gentibus*, et 4. Et sic Spiritus Dei mystice aquis incubaturus."

On the conviction of sin he says: "De *peccato* Salvator indefinite loquitur. Putarem igitur non hoc illudvè peccatum, sed universum peccati statum, ejusque tum maculam tum reatum, quo universus mundus premitur, intelligi. Quando enim versu sequente certi tantum alicujus peccati, nempe incredulitatis mentio fit, istud pro exemplo tantum habendum, tanquam unum ex mille. (Another proof how slowly men have been taught to discern that primary truth, which Luther so fully apprehended and so clearly enounced, that faith is the ground of all good in man, and the want of faith the ground of all evil.) Convictio de peccato—involvit, ut quis foeditatem et damnabilitatem ejus evidenter perspiciat; ut porro in sinum proprium descendat, suamque vitiositatem—agnoscat; utque hac—conscientia intime tactus turpitudinem suam detestetur, periculum extimescat, impotentiam eluctandi sentiat. Haec convictio summe est necessaria. Absque hac miseriae et peccati agnitione neque ulla salutis cura subnascetur, neque ob redemtionis opus ulla ad Deum gloria redibit.—Ad illam vero requirebatur ministerium Spiritus Sancti. Nihil enim mundus extra lucem verbi novit de peccati origine ex lapsu protoplastorum;—neque de ejus subjecto, quod non tantum sunt externa opera, sed etiam intimae cogitationes, et primoprimi pravae concupiscentiae motus.—Fatetur hanc inscitiam Apostolus, Rom. vii. 7. Neque sufficit externa harum

veritatum per verbum propositio, nisi omnia effugia, quibus suam peccaminositatem caro palliare tentat,—efficacia Spiritus simul eripiantur.—

"Convictio de fidei in Jesum privatione opus erat Spiritus Sancti. Alia peccata ex lege et lumine naturae demonstrari poterant.—Ad hoc vero agnoscendum supponebatur quod vita et salus peccatoris unice in Jesu sita esset, unde sequebatur miserrimus eorum status qui fide cum eo non essent uniti. De hoc sine verbo mundo nihil constare poterat.—Et solum verbum sine Spiritu ad convictionem non sufficere constabat in Judaeis, qui id audiverant et signa viderant, nihilominus tamen in incredulitate permanserant. Convictio haec initium sumptura a mundo Judaico, quando Apostoli ad conscientiam demonstraturi Jesum esse Christum, in nullo alio salutem esse, adeoque indignissimum fuisse facinus, quod non tantum ori Domini inobedientes exstiterint, sed etiam eundem in crucem egerint. Transitura deinde ad mundum gentium, quando ipsi docendi, quod verum Deum placandi medium hactenus ignoraverint, et propterea summa caligine et miseria obsepti fuerint. Atque haec de fidei defectu convictio aptissima erat ad demonstrandum generale peccati in omnes homines dominium. Firmissima erat haec argumentatio: Quicunque non credit in Filium et sub reatu et sub jugo peccati est. Totus mundus non credit. Minorem docebat experientia.—Caetera peccata magis erant specialia: hoc vero omnes reddebat obnoxios. Sic *omnes conclusi εἰς ἀπείθειαν, ut Deus omnium misereretur*, Rom. xi. 32. Majoris quoque utraque pars vera est. Christus enim solus est, qui a peccati et maledictione per sanguinem et tyrannide per Spiritum suum liberat. Liberationis ergo hujus exsortes sunt, qui non fide cum Christo uniti sunt: Joh. iii. 36, 1 Joh. v. 12.—Aliter tamen Judaeos, aliter gentis hoc argumentum feriebat. Judaei in omni emphasi incredulitatis erant rei; et hoc eorum peccatum per se omnium erat atrocissimum; et periculum erat *ne in peccatis morerentur*, Joh. viii. 24, nisi resipiscerent. Sed et idem peccaminositatis Judaeorum index erat. Quomodo enim possibile fuisset, ut ad tantam lucem coecutirent, nisi dominio peccati prorsus fuissent constricti?—Accedit, quod haec incredulitas omnem justitiam, quam ex lege quaerebant, abominabilem, omnia sacrificia —impura redderet.—Neque minus forte erat hoc telum ad gentes peccati agnitione sauciandos. Dum enim Judaeorum incredulitas ipsis significabatur, documentum hoc ipsis erat, quousque peccatum

hactenus in mundo dominatum esset. Dum vero ipsis quoque proprius fidei defectus commonstrabatur, quamvis peccatum eorum per se non tam grave esset, ἀπιστία tamen haec eos ab omnibus mediis gratiae excluserat. Cum *sine Christo* fuerint, inde colligere debebant, quod et *extra testamentum promissionis, et sine Deo, et natura filii irae* fuerint, Eph. ii. 3. 12. Nec tamen omni culpa in hac causa vacabant. Majores enim eorum ex amore peccati traditionem de Messia, quam a Patriarchis acceperant, penitus obliteraverant: et ex hac oblivione horrenda illa peccata prognata erant, in quae gentilismus inciderat: Rom. i. 21. sqq. Porro idem defectus monstrabat iis omnium actionum suarum, etiam specie tenus bonarum, peccaminositatem, quia *sine fide impossibile est placere Deo:* Hebr. xi. 6. Rom. xvi. 23.—Quam strenue et feliciter hoc argumento usi sint Apostoli post effusionem Spiritus Sancti, eventus docuit, quoad Judaeos, Act. ii. 37, iii. 14, 15, 19, iv. 11, 12; quoad gentes, Rom. i. 28, etc."

Even in Matthew Henry there is still a good deal of vagueness in the attempt to determine why unbelief should be the sin of which the Spirit convinces the world. "The Spirit in conviction, fastens especially upon the sin of unbelief, their not believing in Christ. *First*, as the great reigning sin. There was and is a world of people that believe not in Jesus Christ; and they are not sensible that it is their sin. Natural conscience tells them that murder and theft are sin; but it is a supernatural work of the Spirit to convince them that it is a sin to suspend their belief of the Gospel, and to reject the salvation offered by it. Natural religion — lays — us under this further obligation, that whatever divine revelation shall be made to us at any time, with sufficient evidence to prove it divine, we accept it, and submit to it. This law those transgress, who, when God *speaketh to us by His Son, refuse Him that speaketh;* and therefore it is sin. *Secondly*, as the great ruining sin. Every sin is so in its own nature; no sin is so to them that believe in Christ; so that it is unbelief that damns sinners. It is because of this that they cannot *enter into rest*, that they cannot *escape the wrath of God:* it is a sin against the remedy. *Thirdly*, as that which is at the bottom of all sin: so Calvin takes it. The Spirit shall convince the world that the true reason why sin reigns among them, is because they are not by faith united to Christ."

Luecke aptly remarks, that in this explanation of the triple

ἔλεγχος by three similarly worded propositions, the unexprest subjects of the ἁμαρτία, δικαιοσύνη, and κρίσις are determined in each case by the explanatory propositions; that is, περὶ ἁμαρτίας τῶν οὐ πιστευόντων (τοῦ κόσμου), περὶ δικαιοσύνης μου (τοῦ ὑπάγοντος πρὸς τὸν Πατέρα), περὶ κρίσεως τοῦ ἄρχοντος τοῦ κόσμου τούτου; and that the triple ὅτι determines the substance and ground of the triple ἔλεγχος. Of the first ἔλεγχος however his exposition is very narrow. "The Paraclete will convince the world of its sin, so far as it does not believe in Christ: that is, the world will be brought by the Holy Spirit to the consciousness that its unbelief is sin, is wrong; so that it will give up the delusion spoken of in v. 2.—The Paraclete finds the world unbelieving,—οὐ πιστεύουσιν,—and attacks this unbelief as a sin, which the world does not deem it."

Here, where we require a spiritual eye for truth, Olshausen is far superior. "In the first place the Spirit makes sin manifest, not however in its outward characters,—in this respect the Law awakens the knowledge of sin (Rom. iii. 20),—but in its inward deep root. Now this is nothing else than unbelief, which we may call the mother of all sinful actions: but unbelief itself is, in its most glaring form, unbelief in the Incarnate Christ. The inability of recognising this purest manifestation of the Divinity implies utter blindness."

In Stier's Observations on our Lord's Discourses, one of the most precious books for the spiritual interpretation of the Gospels, the deep meaning of this passage is brought out more fully than by any other commentator. "Here we have the counterpart of the truth enunciated in xiv. 17; and that previous declaration receives an important limitation. The same world, which cannot receive the Spirit of Truth, because it sees Him not, nor knows Him, is yet to discover that He is working upon it, speaking to it, in the first place testifying against it. Hence its incapacity for receiving the truth is not to be regarded as absolute or unchangeable. The same Spirit of Truth, through whose coming in the first instance the broad separation between the world and the disciples, between unbelievers and believers, is manifested and defined, is nevertheless striving at the same time to remove this separation. For His coming and working is the last stage in the Divine Economy of Grace, before the Day of Judgement: Acts ii. 20. Here is still an escape for many others, whom the Lord will call. The last, most powerful, most heart-

piercing, most decisive call to salvation begins, no otherwise than Christ's and that of all the prophets, with *Repent ye!* .When, by the rejection of Christ, the last stage of unpardonable guilt, of incurable sin, of inflexible hardness has been attained, and that which is said in c. xv. 22-25 is accomplisht in its full sense,—this however is far from being the case with all, as the sequel shows,—then the work of the Spirit is to bear witness of sin, and to announce the Judgement. For the day of the Holy Ghost,—the third after the economy of the Father and the Son, as is indicated in its type, Exod. xix. 10, 11,—is the antitype of the last day, as well as the preparation for it. When the sin of Israel and of Heathendom, having filled its first measure, was visited, not by the fire of a wrathful Judgement, but by the surpassingly gracious testimony of the Spirit, with its firy signs and its inward fervour, then began that judgement of the nations unto peace, of which Isaiah speaks as the purpose to be accomplisht among the Heathens (ii. 3, 4), and as the beginning and end of Israel (iv. 3, 4). The saying, which is so often misunderstood and perverted, that the history of the world is the judgement of the world, is realized in this working and judgement of the Spirit, this last preparation for the Judgement which will reveal all things, and which is reserved for the Son, at His final personal manifestation, as the Spirit has pointed to Him. Whatever faith or unbelief the Spirit finds existing upon earth, He does not leave just as it is, but trains it up and purges it, subjects it to His trials, to the end that faith may be perfected in knowledge and life, or, if it shrink from this, may be brought to shame,—and that unbelief may ripen for the Judgement through the total blasphemy and rejection of the Spirit, or may allow itself to be subdued to repentance and obedience. The object of these progressive operations, which bring on the final Judgement in the great trial of the world by the perfecting of sin or of righteousness, by the last conviction of both in their actuality, is clearly exprest at the close of Scripture, in that Book which above all others must be termed the Book of the Spirit, calling, alluring, judging man, previous to the end. From these hints with regard to the schemes of the Bible, which is no other than the scheme of the Divine Government and ordering of the world, as already made manifest, we may gain a deeper insight into the fitness of the dispensation, that the threefold ἔλεγχος should belong to the coming of the Spirit. This testimony

or conviction of the Spirit, which, while it is a typical or preparatory punishment, and an actual judgement, is yet an acquittal of all such as submit willingly to this judgement, is the only possible mode of expressing the final sentence. Ἐλέγχειν is not equivalent to μαρτυρεῖν in xv. 26; for witness is borne of that which is good and right, concentrated in the words περὶ ἐμοῦ; whereas conviction is of that which is evil and false, by the revealing of sin, and the overthrowing of false righteousness. But it should not be overlookt that this ἐλέγχειν throughout is only intended to perfect that μαρτυρεῖν, and to complete its victory,—according to the deepest sense of the prophecy cited in Matt. xii. 20,—that the Spirit is the last gift of God's grace to the world, to the end that the world,—or at least every one in it who will,—may be saved. He who penitently confesses, *I am guilty*, is acquitted. For the Spirit does not merely convince of sin and of judgement, as we should have supposed and expected that these two things are immediately connected with each other, and that there is nothing else to come between them; but in the very centre of His revelation He convinces us of the righteousness of Christ, which he who has lived hitherto in unbelief, if he will now believe, may and shall lay hold on.

"Thus it is not merely as *defensor causae*,—whose office is ἐλέγχειν τοὺς ἀντιλέγοντας, as Grotius says,—in behalf of Christ and those who are already His, and for the condemnation of all others, that the Spirit bears witness so convincingly, but in order that He may absolve, convert, and comfort, those who will give heed to His reproof. The office of reproving is a necessary preliminary to that of comforting. Hence the Paraclete is not here discharging an alien office, until He assumes His own of comforting and preaching grace, as Luther says: but the ἔλεγχος, both as anterior to the μαρτυρία, and as involved in it, belongs in its last and fullest sense to Him alone. In a certain sense doubtless it is true, that whatever reproves of sin belongs to the Law: but inasmuch as in the Spirit God speaks through His glorified Son for the first time from heaven itself, from the heavenly Zion of His redeeming Grace, the words of the Spirit are at the same time the fulfilment of the Law; for which that delivered on Sinai was only the type and preparation: Hebr. xii. 18-25. It is an erroneous limitation to say that the Holy Spirit *by the Law* reproves everything as sin, that is not faith; for it is only the Gospel that speaks of faith with this reproof of the

want of it. On the contrary we shall see that the reproof of the Spirit superinduces something quite new and different upon the first Law, strictly so called,—and that His conviction of sin needs only to be received and truly understood, to make manifest that in itself it is a conviction of the righteousness of grace for faith, and thus truly an operation of the Comforter.

"By the three momentous words, ἁμαρτία, δικαιοσύνη, κρίσις, our Lord sets forth the three main stages of the Truth, and of its great progressive work. The world has no correct and complete knowledge of what Sin is, or Righteousness, or Judgement, until the Holy Spirit has told it. It will boast indeed—of its initial, superficial knowledge thereof; for where can a man be found, who knows nothing of these things?—but, in persisting that this is the whole truth, it turns the beginning of the Truth into a contradiction to its end, into a delusion and falsehood. To a full, final understanding of these three words, current as they are in all the world, and extant in every conscience,—so that the Holy Spirit everywhere finds a foundation, but one which He Himself must set right,—nobody can be brought experientially through any human power or wisdom, nor through any letter of the Word, through any outward event of life, even though it were a word of Christ or of His Apostles, or the works of Christ carried on in undeniable facts and historical wonders since the day of Pentecost. This can only be done by the Spirit, and that too as the Spirit, working, as ever, by means of words and events, but only so far as He acts inwardly on the heart and the conscience. Therefore all those are greatly mistaken, and have a mere superficial understanding of this passage, who talk here about certain outward events, whereby the Spirit convinced and refuted the world, that is, Israel. O no! His ἔλεγχος stretches more widely, and continues unto the end of days, as far and as long as there is a κόσμος to be convinced. He does indeed make use of the continual testimony of the Word, as well as of ever renewed facts; but it is only by His inward speech and testimony that He produces conviction.

"'Est autem vis non coactiva sed convictiva,' says Lampe, entering at first on a right track, which recognises the region left in this ἔλεγχος to the freewill of man: he even adds, 'Non agit tanquam cum stipite, sed tanquam cum creatura rationali, *persuadendo*.' Now, if the Holy Spirit Himself at last only does this, even His final

grace must be *resistible*, as well as *irresistible*. *Irresistible*, in that all, whether they will or no, shall and must at last be really convinced of God's truth: but whether they will then submit and obey, and turn to the truth from their lie, that they may be saved, or not, rests with them. And terrible, blasphemous is the expression of the doctrine of predestination, when the same Lampe writes concerning the difference between those who obey and resist, 'Diversitatis hujus causa non est in hominibus, sed in ipsa Spiritus operatione, quae cum fiat secundum aeternum Dei decretum, cum minori evidentia et efficacia in reprobis quam electis agit.' Where is there a syllable about this *minor evidentia et efficacia* in the ἔλεγχος, which is the same for the whole world? Thus will an erroneous preconceived opinion pervert the clearest words, which set it right.

"Baumgarten Crusius is right, when, with Augustin, Chrysostom, Luther, he maintains that ὅτι in all the three cases indicates the object of the testimony of the Spirit. Ὅτι gives us the substance of the ἁμαρτία, δικαιοσύνη, κρίσις, tells us what sin, righteousness, and judgement, our Lord meant.

"Thus, firstly, the specific sin which our Lord meant, was that of unbelief, as in xv. 22, 24, x. 38. This is not a mere errour here, any more than in viii. 46, but the consummation and ground, the fruit and kernel, the very essence of all sin of the corrupt will. As Jesus had not reproved the transgression of the commandments, which was the work of Moses and the prophets in earlier times, but unbelief in Himself, the Spirit, who came in his place, continues and completes this His work. In carrying it on He proceeds from the testimony already extant against sin in the Law and the conscience, both among the Jews and the Heathens, confirming it, or, in case of need, awakening it; but His reproof was of a totally different kind. If ὅτι is explanatory, the interpretation adopted by Lampe is erroneous, according to which ἁμαρτία in v. 8 means, 'non hoc vel illud peccatum, sed universum peccati statum, reatum,' and who then says that the particular 'peccatum incredulitatis—pro *exemplo* tantum habendum, tanquam unum ex mille.' How can scholars, who at other times give proof of their Christian experience and of their knowledge of Scripture, deal thus mechanically with the profoundest words of Scripture? Was it necessary that the Spirit should come into the world to reprove sin generally? Can *this* then be our Lord's meaning even in v. 8? Yet He will reprove

all sin in the fullest sense, and so as to carry the most piercing conviction: He will lay bare its root, and manifest it by its fruits. The Spirit of Christ, after the dispensation of the Law, takes up the work again, where since Genesis vi. 3 it had been relinquisht. He as it were begins anew to strive with the world, but now for the first time penetrating into the innermost depths of sin, which had been made manifest by the rejection of the Incarnate Son of God. From the very first the root of all human sin, the Fall of Adam and Eve inclusive, was nothing else than unbelief in God: 1 Pet. iii. 20. Hebr. iii. 19. In like manner, during the continuance, increase, and growth of sin, a more hardened unbelief became its consequence and fruit. We may say, both that man sins from the first and continually, because he did not believe the first truth of God, and that he does not believe His last truth, because he continues and is resolved to continue in sin. The consummation of full-grown sin, in which its ground must needs be discernible, the hatred of God, as was seen primarily in the Jews, and as appears, alas! down to this day in the world, even in Christendom, is the unbelief in Christ. This is its penultimate stage, wherein sin, when we are thus convinced of it, may and is to be overcome through the grace of Him who rose from the dead. The last stage is that incurred by the wilful, blasphemous rejection of the Holy Ghost. In truth and verity, however boldly the world may deny it, the fact is, and shall be made inwardly manifest to man, whether he will confess it or no, that his unbelief is a matter of the corrupt will, the result of a will so corrupt, that it will not let its sin be taken away by the Lamb of God. Although the favorite proposition of the deceiver,—that faith is not a matter of the will, and consequently that we are not accountable for it, nor can it decide our doom,—may be continually reasserted, the Holy Ghost reproves the world of lies, when it pretends that its unbelief is merely honest doubt. That is to say, in the first instance it may really arise, though not wholly and solely, from thence, and thus may be mixt up with it and partially excused thereby: but, when the Holy Ghost drawing nigh to us bears witness of Christ, then He will reprove unbelief as obstinate, abiding sin.

"At the same time it is plain that, by reason of the ἁμαρτία of unbelief, all previous sin and transgression, which, having been reproved by the Law, was placed by Grace under the τάρεσις, Rom. iii. 25,—continues upon the guilty head, and, being summed

up and fixt in unbelief, falls upon it. Thus our Lord says (viii. 24), ἐὰν γὰρ μὴ πιστεύητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις. The world continues to sin, because it does not believe: that is presupposed: hence this passage declares that this is its abiding sin, whereby all others are retained, that it will not believe. Thus it further becomes manifest, as a preparation for the next proposition, that all denial and concealment of sin in those who do not believe in Christ, can only be a delusion and pretence, not unmixt with audacity: all assumed righteousness becomes sin, and is punisht as such, where there is unbelief. Many in these days suppose that they believe, even so far as to become persecutors on this supposition: but where sin continues, it is a proof of unbelief in the heart: and here the ἔλεγχος of the Holy Ghost proceeds from the reproof of sin generally to the reproof of the unbelief in which it lies. Observe, observe well: the Spirit does not make and give faith in its origin, but demands it, and rebukes unbelief as sin. Herein however is implied, if we understand and accept it, the surpassing comfort in this rebuke, the absolution which is held out in the condemnation itself. He who believes in Christ, is not judged, has no more sin: therefore believe, if thou yet canst and wilt; and thou art forthwith delivered. Christ is become thy Righteousness; the power and right of Satan over thee are abolisht by Him. This is the deep force of this passage, which Grotius interprets to mean that the sin of the unbelieving Jews will become manifest: 'quum evenient omnia quae dixi de mittendo Spiritu,—(of which the Jews knew nothing)—adparebit Me esse Prophetam secundum regulam Dei.'"

I will end this note with an extract from an interesting work by Goeschel,—an author the main object of whose writings has been to reconcile or to shew the accordance of the Hegelian Philosophy with Christian Theology,—*On Hegel and his Age.* When speaking of the manner in which Hegel had overcome the subjective character of the systems of his immediate predecessors, by demonstrating the unity and identity of the subjective with the objective, he remarks (p. 103): "We may find an example of this in the highest of all phenomena, that is, the appearance of God in man, as in the flesh. This is adequate to that which it contains, and identical therewith: consequently the contents, that is, the fulness of the Godhead, are included in the phenomenon; for the substance does not transcend

the form more than this surpasses itself, and by negativing itself preserves its continuity. Christian Theology expresses the same truth, when it teaches us that the manifestation of God in man only attained its completion in the death of the Son of Man. The unbelief in the Deity of Christ, which is the sin of the world and of this age, rests upon that unbelief, which characterized the Critical and the Transcendental Idealistic Philosophy, in the identity of the phenomenon with its contents, of the form with the substance, or of the finite with the infinite; which last is indeed transcendent, but for this very reason is only the more identical with the phenomenon." Here we find an answer by anticipation to the fallacy which lies at the bottom of Strausses Life of Christ, that the idea can never have an adequate exponent. Goeschel's work was publisht in 1832,—the first edition of Strausses in 1835,—justifying the correctness of Goeschel's assertion, that unbelief in Christ is still the sin of the age.

NOTE R : p. 70.

This point is finely treated by Donne in his 34th Sermon. "In this capacity, as the Comforter, we must consider His action, *arguet, He shall reprove;* reprove, and yet comfort, nay, therefore comfort, because reprove; and then the subject of his action, *mundum, the world,* the whole world; no part left unreproved, yet no part left without comfort; and after that, what He reproves the world of,—*of sin, of righteousness, of judgement.* Can there be comfort in reproof for sin?—This seems strange; and yet this must be done, and done to our comfort; for this must be done *cum venerit,* then when the Holy Ghost, and He in that function, as the Comforter, *is come,* is present, is working.

"Beloved, reproofs upon others without charity, rather to defame them, than amend them,—reproofs upon thyself without shewing mercy to thine own soul, diffidences and jealousies and suspicions of God, either that He hated thee before thy sin, or hates thee irremediably, irreconcilably, irrecoverably, irreparably for thy sin,—these are reproofs; but they are *absente Spiritu,* in the absence of the Holy Ghost, before He comes, or when he is gone. *When He comes,* and stays, *He shall reprove,* and *reprove all the world,* and all

the world of those errours, *sin, righteousness, and judgement,* and those errours upon those evidences, *Of sin, because they believe not in Me,* &c. But in all this proceeding He shall never divest the nature of a Comforter: in that capacity He is sent; in that He comes and works.—

"For *No man can say that Jesus is the Lord, but by the Holy Ghost:* and there is our first comfort, in knowing that Christ is God. For He were—no Redeemer, He were a weak Saviour, an insufficient Mediator, a silenced Advocate, and a Judge that might be misinformed, if He were not God. And though He were God, He might be all these to my discomfort, if there were not a Holy Ghost to make all these offices comfortable to me. To be a Redeemer, and not a Saviour, is but to pay my debts, and leave me nothing to live on. To be a Mediator, a person capable by His composition of two natures to intercede between God and Man, and not to be my Advocate, is but to be a good counsellor, but not of counsel with me. To be a Judge of quick and dead, and to proceed out of outward evidence, and not out of His bosom mercy, is but an acceleration of my conviction: I were better lie in prison still, than appear at that assize; better lie in the dust of the grave for ever, than come to that judgement. But as there is *mens in anima,*—and every man hath a soul, but every man hath not a mind, that is, a consideration, an actuation, an application of the faculties of the soul to particulars; so there is a *Spiritus in Spiritu,* a Holy Ghost in all the holy offices of Christ, which offices, being in a great part directed upon the whole world, are made comfortable to me, by being by this Holy Spirit turned upon me, and appropriated to me: for so even that name of Christ, which might most make me afraid, the name of Judge, becomes a comfort to me. To this purpose does St Basil call the Holy Ghost, *Verbum Dei, quia Interpres Filii:* the Son of God is the Word of God, because He manifests the Father; and the Holy Ghost is the Word of God, because He applies the Son. Christ comes with that loud proclamation, *Ecce auditum fecit! Behold the Lord hath proclaimed it to the end of the world! Ecce Salvator!* and *Ecce merces! Behold His salvation! Behold thy Reward!* This is His publication in the manifest ordinances of the Church: and then the Holy Ghost whispers to thy soul, as thou standest in the congregation, in that voice that He promises, *Sibilabo populum meum,—I will hiss,* I will whisper to My people by soft and inward

inspirations. Christ came to tell us all, *That to as many as received Him He gave power to become the sons of God.* The Holy Ghost comes to tell thee, that thou art one of them.—

"As the world is the whole frame of the world, God hath put into it a reproof, a rebuke, lest it should seem eternal, which is a sensible decay and age in the whole frame of the world and every piece thereof; the seasons of the year irregular and distempered, the sun fainter and languishing, men less in stature and shorter-lived. No addition, but only every year new sorts, new species of worms and flies and sicknesses, which argue more and more putrefaction, of which they are engendered. And the angels of heaven, which did so familiarly converse with men in the beginning of the world, though they may not be doubted to perform to us still their ministerial assistances, yet they seem so far to have deserted this world, as that they do not appear to us, as they did to those our fathers.—Lest the world—should glorify itself, or flatter and abuse us with an opinion of eternity, we may admit usefully—this observation to be true, that there is a reproof, a rebuke borne in it, a sensible decay and mortality of the whole world. But is this a reproof agreeable to our text? a reproof that carries comfort with it? comfort to the world itself, that it is not Eternal? Truly it is, as St Paul has most pathetically exprest it: *The creature* (that is, the world) *is in an earnest expectation, the creature waiteth, the whole creation groaneth and travaileth in pain.* Therefore the creature, that is, the world, receives a perfect comfort in being delivered at last, and an inchoative comfort in knowing now that it *shall be delivered.* From what? From *subjection to vanity, from the bondage of corruption*, that, whereas the world is now subject to mutability and corruption, at the resurrection it shall no longer be so; but in that measure and in that degree which it is capable of, *it shall enter into the glorious liberty of the children of God;* that is, be as free from corruption or change in that state wherein it shall be glorified, as the saints shall be in the glory of their state: for *the light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold; and there shall be new heavens and new earth;* which is a state that this world could not attain to, if it were eternally to last in that condition in which it is now, a condition subject to vanity, impotency, corruption: and therefore there is a comfort in this reproof,

even to this world, that it is not eternal: this world is the happier for that.

"As the world, in a second sense, signifies all the men of the world, —there is a reproof borne in every man, which proof is an uncontrollable sense, and an irresistible remorse and chiding of himself inwardly, when he is about to sin, and a horrour of the majesty of God, whom, when he is alone, he is forced, and forced by himself, to fear and to believe; though he would fain make the world believe that he did not believe in God, but lived at peace, and subsisted of himself, without being beholden to God.—Every man has this reproof borne in him, that he doth ill, that he offends a God, that he breaks a law, when he sins. And this reproof is a reproof within our text: for it has this comfort with it, that howsoever some men labour to overcome the natural tenderness of the conscience, and so triumph over their own ruin, and rejoice when they can sleep and wake again without any noise in their conscience, or sense of sin, yet in truth this candle cannot be blown out, this remorse cannot be overcome. But were it not a greater comfort to me if I could overcome it? No: for, though this remorse—be not grace, yet this remorse, which is the natural reproof of the soul, is that that grace works upon. Grace doth not ordinarily work upon the stiffness of the soul, upon the silence, upon the frowardness, upon the averseness of the soul; but when the soul is suppled and mellowed, and feel this reproof, this remorse in itself, that reproof, that remorse becomes as the matter, and grace enters as the form; that becomes the body, and grace becomes the soul: and that is the comfort of this natural reproof of the world, that is, of every man, first, that it will not be quencht in itself, and then, that ordinarily it induces a nobler light than itself, which is, effectual and true repentance.

"As the world, in a third sense, signifies only the wicked world, —that world, the world of the wicked, suffer many reproofs, many rebukes in their hearts, which they will not discover, because they envy God that glory.—Certainly Herod would have been more affected, if he had thought that we should have known how his pride was punisht with those sudden worms, than with the punishment itself. This is a self-reproof: even in this, though he will not suffer it to break out to the edification of others, there is *some* kind of chiding himself for something misdone. But is there

any comfort in this reproof?—I can hardly speak comfortably of such a man, after he is dead, that dies in such a disaffection, loth that God should receive glory, or His servants edification, by these judgements. But even with such a man, if I assisted at his death-bed, I would proceed with a hope to infuse comfort even from that disaffection of his. As long as I saw in him any acknowledgement (though a negligent, nay, though a malignant, a despiteful acknowledgement) of God, as long as I found him loth that God should receive glory, even from that lothness, from that reproof, from that acknowledgement that there is a God to whom glory is due, I would hope to draw him to glorify that God before his last gasp. My zeal should last as long as his wife's officiousness, or his children's or friends or servants obsequiousness, or the solicitude of his physicians should: as long as there were breath, they would minister some help; as long as there were any sense of God, I would hope to do some good. And so much comfort may arise even out of this reproof of the world, as the world is only the wicked world.

"In the last sense, the world signifies the saints, the elect, the good men of the world.—And this world, that is, the godliest of this world, have many reproofs, many corrections upon them; that outwardly they are the prey of the wicked, and inwardly have that *stimulum carnis*, which is the devil's solicitor; and round about them they see nothing but profanation of His word, misemployment of His works, His creatures, misconstructions of His actions, His judgements, blasphemy of His name, negligence and undervaluation of His sacraments, violations of His sabbaths and holy convocations.—

"This then is the reproof of the world, that is, of the saints of God in the world, that, though *I would rather be a doorkeeper in the house of my God*, I must *dwell in the tents of wickedness;* that, though *my zeal consume me because my enemies have forgotten Thy words*, I must stay amongst them that have forgotten Thy words. But this and all other reproofs that arise in the godly,—have this comfort in them, that these faults that I endure in others, God hath either pardoned me, or kept from me; and that, though this world be wicked, yet, when I shall come to the next world, I shall find Noah, that had been drunk, and Lot, that had been incestuous, and Moses, that murmured at God's proceedings, and Job, and Jeremy, and

Jonas, impatient, even to imprecations against themselves,—Christ's own disciples ambitious of worldly preferment, His apostles forsaking Him, His great apostle forswearing Him, and Mary Magdalen, that had been I know not what sinner, and David, that had been all. I leave none so ill in this world, but I may carry one that was, or find some that had been, as ill as they in heaven : and that blood of Jesus Christ, which had brought them thither, is offered to them that are here, who may be successors in their repentance, as they are in their sins."

NOTE S : p. 84.

The vulgarminded in all ages have been incapable of conceiving that a man can be actuated by any but personal feelings and motives. In fact this is the essential difference between the vulgar and the noble mind, that the latter is moved and stirred by that which, being out of himself, is not contemplated with any reference to personal advantage or gratification. Even opinions and doctrines, when they startle people out of the torpour of custom and tradition, are mostly ascribed to rivalry, or ostentation, or some other mode of vanity, by those who know not what it is to love Truth, nor how joyfully the lover of Truth will encounter all difficulties, and offer up every sacrifice, for the sake of his love. The slanders which ascribe the origin of the Reformation to Luther's jealousy of the Dominicans, or other evil passions, though their falsehood is palpable, and has been conclusively exposed over and over again, are still circulated busily by religious and literary pettifoggers at this day: and if we think of the most eminent men of our own times, we shall find that few of them have escaped being assailed with similar imputations. In a congenial spirit it is asserted by Dionysius, and has been repeated by sundry minute critics since, that Plato's expulsion of Homer and of other poets from his ideal Republic arose out of jealousy. On the other hand this paradox has been summarily condemned by many, who have never taken the trouble of enquiring how so wise a man came to entertain what they deem so flagrant an absurdity. Yet a thoughtful reader would not find it easy to answer the arguments adduced in the third and tenth books of the Republic, in proof of the mischief which the poetry most popular

among the Greeks would have effected in Plato's ideal commonwealth, or to shew how he, from his point of view, could have come to any different conclusion. With the fullest conviction of the inestimable benefits which Poetry, amid the conflict and whirlpool of the passions, and along with the tendency of property and of labour, unless counteracted by higher incentives, to degrade and embase man, has wrought, and is fitted, when a true poet strikes the epic or dramatic strain, to work, we can readily understand how, among the early Quakers and the Moravians, or any other community which tries practically to fulfill the conditions of a spiritual life, Poetry will find little matter, except for hymns and songs of praise; and to these Plato gives his sanction, where he lays down ὅτι ὅσον μόνον ὕμνους Θεοῖς καὶ ἐγκώμια τοῖς ἀγαθοῖς παραδεκτέον εἰς πόλιν. In fact the very characters, the passions, the struggles, which have always formed the chief elements of dramatic interest, are alien from such a community; and where the realities are wholly wanting, and, instead of awakening sympathy and admiration, would be cast out, a poet will hardly be led to delineate them, and would find no favour if he did. Nor would the purificatory powers of terrour and pity be of use, where the vices which need such correctives are not to be found. In like manner, if we lift our contemplations to the angels in heaven, we can only conceive of them as singing the praises of their Maker, and telling of His wondrous works; not as taking pleasure in the representations of those mixt characters, which are the main theme of the drama, representations which often throw a halo of glory around things morally reprehensible, and which are the very works condemned for this reason by Plato, as delusive and perversive of the moral sense. Thus Plato's views on Poetry seem to be an instance of those marvellous anticipations of a higher order of things, which occur here and there in his works, anticipations which are necessarily imperfect, and may easily become distorted, from their incongruity with the world around him, and from the aptness of opposition to run into extremes. A similar apology might be offered for his notions with regard to Property, which began to be realized when the first disciples *had all things common.* Nay, even for those on Marriage, though here the incompatibility with the present condition of man is still wider and more glaring, it may be pleaded that *in the resurrection,* as we are told, *they neither marry nor are given in marriage.*

In Schelling's last Lecture *On the Method of Academical Study*, Plato's condemnation of poetry, is explained and vindicated in a somewhat similar manner, as resulting from the strong antithesis between poetry and philosophy among the Greeks. "It is essential that we should look at the specific point of view from which Plato pronounces his verdict upon poets. For if any philosopher ever observed the distinctions incident to different points of view, it was he: and unless we take this into account, it is impossible, as in all other places, so especially in this, to comprehend his meaning, which is ever full of references and allusions, or to reconcile the contradictions in his works with regard to the selfsame object. We must begin with recognising that all deep philosophy, and especially that of Plato, is to be regarded as the direct antithesis in the cultivation of the Greeks, not merely to the sensual conceptions of their religion, but also to the objective and thoroughly real forms of their polities. Now whether in a perfectly ideal and, as it were, spiritual commonwealth, such as Plato's, poetry might be dealt with in a different manner, and whether the restriction which he imposes upon it is, or is not necessary, are questions which we cannot here discuss. The antithesis of all the public forms of life to philosophy could not but produce a like opposition in philosophy to them, of which Plato is neither the only, nor the first instance. From the time of Pythagoras, and still further back, down to Plato, Philosophy is conscious of being an exotic plant on the Greek soil; a consciousness which found vent in the general impulse whereby such as had been initiated into higher doctrines, either by the wisdom of earlier philosophers, or by the mysteries, were led to the mother-country of ideas, the East. But even apart from the consideration that the opposition was thus far merely historical, not philosophical, and allowing it to have been the latter, what is Plato's rejection of poetry, compared with his expressions in other works in praise of enthusiastic poetry, except a polemical attack upon poetical realism, an anticipation of the direction which the mind of man, and poetry especially, was in after-ages to take? Least of all can we assume that his judgement is to have weight as against Christian poetry, which on the whole bears the character of the infinite, no less decidedly than ancient poetry bears that of the finite. Our being able to determine the limits of the latter more precisely than Plato could, who did not know its antithesis,—our being able to rise

hereby to a more comprehensive idea and construction of poetry, and to regard what he deemed utterly reprehensible in the poetry of his age, as merely the limitation which it received from the principle of Beauty,—we owe to the experience of subsequent ages, seeing the fulfilment of that which Plato prophetically felt the want of. The Christian religion, and the bent of man's mind toward the spiritual world,—which bent could never gain its full satisfaction, nor even the means of expressing itself, in ancient poetry,—has produced a new kind of poetry and art, wherein it finds what it wants: and hereby the conditions of a complete and purely objective view of art, even of ancient art, are supplied."

NOTE T: p. 90.

In a body of young men, like that which is collected in our Universities, comprising the flower and promise of the nation, there will ever be found a proneness to overrate the worth of intellectual power, and of those moral qualities which go to make up energy of character; and this exaggeration will be accompanied by a depreciation of the humbler graces, of that which is retiring and orderly and submissive. This proneness will not be universal; nor will it prevail among the majority even of the more intelligent and studious. The chief part of these are wont to regard their studies mainly as a preparation for professional and practical life, according to the establisht order of things, deeming conformity to that order a matter of course, and entertaining a sort of repugnance to those who trangress it. But a considerable portion of the more genial and finer spirits, as well as the mass of the frothy and turbulent,—Alcibiades as well as Phidippides,—are apt to find something uncongenial in that element of thought, in which their fathers lived with ease and refreshment, and to feel stirrings within them calling for something different, for something new. Now these feelings may vent themselves very reprehensibly: they may be unjust to that which is, and dreamy as to that which is to be: but still they have a right of a certain kind on their side, what Niebuhr calls *Das Recht des Werdenden.* For every generation has its own appointed work, and is not to be content with treading in the footsteps of its fathers, but has new forests to clear

away, new fields of thought to plough up and cultivate. At times too, when custom and prescription have become torpid and oppressive, the champions of truth and right, Aristides and Solon, may stand in the same rank with Alcibiades and Phidippides. Now these are the very minds on which what is genial and energetic in the literature of the day acts the most powerfully: for herein they seem to find a response to their own desires; and thus, while the mass of men are slowly and slightly moved by literature, these are hurried away by it, and may have the fashion of their minds, and of their future lives, determined in great measure by the impulses of thought received in their youth. Hence is it of such moment to the wellbeing of a nation, that what is genial and energetic in its literature should be bound in close alliance with highmindedness, and with depth of thought, and with practical wisdom.

We whose entrance into intellectual life took place in the second and third decad of this century, enjoyed a singular felicity in this respect, in that the stimulators and trainers of our thoughts were Wordsworth and Coleridge; in whom practical judgment and moral dignity and a sacred love of truth are so nobly wedded to the highest intellectual power. By them the better part of us were preserved from the noxious taint of Byron; whose antagonism to establisht opinions, and sentimental, self-ogling misanthropy, and lawless conception of heroic ruffians, in whom one virtue was mixed up with a thousand crimes, alledged to be redeemed and sanctified by reckless passion, profanely called love, were sadly calculated to fascinate and delude the class of minds I have been speaking of. About the middle of the last century Rousseau was their European oracle. Some twenty years later that peculiar complexion of thought and feeling, which received its poetical representation and embodiment in *Werther* and *Goetz of Berlichingen*, being itself drawn from the age, was in such strong sympathy with it, that, by a not uncommon misunderstanding, works designed to be works of art were supposed to have an immediate practical purpose, and to be set up, not as imaginative pictures of humanity, but as lessons and models, with a view to ethical instruction and to literal imitation. Utterly morbid and corrupt as the condition of European society was in the years which preceded the French Revolution, when all earnestness and simplicity seemed to have passed away from life, and a gaudy,

sugared crust lay tremblingly covering hollow depths of rottenness, —while they who were wasting in voluptuous frivolity ever and anon betrayed that they were conscious of their weakness and worthlessness by heartless irony and self-mockery,—it is not surprising that works like Schiller's *Robbers*, expressing the bitterest aversion to the whole order of the world, should have operated contagiously, or that young men should have fancied that, if they took to the highway, they should become Charles Moors.

At present, I believe, the writer to whom the same class of minds pay their chief homage, and who does more than any other toward shaping their views of life and society, is Mr Carlyle. Hence, as well as from his being, I am informed, the favorite writer with the most thoughtful and active intellects among the middle and lower ranks, it may be termed a matter of national interest, that what is sound and valuable in him should be disengaged from the errours and exaggerations with which it is frequently combined. He himself has said indeed, and ingeniously enough, in one of his panegyrics on Nature (*Lectures on Heroes*, p. 99), that "you take wheat to cast into the earth's bosom; your wheat may be mixt with chaff, chopt straw, barn sweepings, dust, and all imaginable rubbish; no matter: you cast it into the kind, just earth; she grows the wheat; the whole rubbish she silently absorbs, shrouds it in, says nothing of the rubbish: the yellow wheat is growing there; the good earth is silent about all the rest, has silently turned all the rest to some benefit too, and makes no complaint about it." But clever as this is, and though there is a portion of a grand truth in it, yet, as is often the case in Mr Carlyle's writings, oftener perhaps than in those of any other author to whom so much living truth has been revealed, the truth here is only a half or one-sided truth. For, without calling in the Parable of the Sower, every ploughboy knows that Nature does not perform the whole, nor even the chief part of the work, in bringing forth wheat. Chaff, it is true, does not spring up; but weeds do; and there is no commoner proverb than that *ill weeds grow apace*. Hence it is a dangerous fallacy to teach that it matters not how much errour, how much falsehood you mix up with your doctrine, provided there be certain particles of truth in it. Nature does not reject weeds, even though they be poisonous: still less does man, except he be purified by godly discipline. If the history of the world declares anything, it declares this,—this, and

that, if the same wheat be sown over and over in generation after generation, it degenerates, and ere long will produce little beside chaff. In fact one main theme of Mr Carlyle's writings is the complaint of this very transitoriness, this rapid decay and evanescence of truth and reality, of its waning and dwindling into a mere form, a formula, a sham, as he is fond of phrasing it.

In proclaiming and exposing this miserable weakness of our nature, he has done good service in an age, when, while multitudes walk self-complacently in the worn-out shoes of their forefathers, not a few think they are grown into giants because they stalk totteringly along upon logical stilts, thereby losing the touch of the earth, and all sympathy with reality. So again has he done good service, in an age when the means and incentives of loquacity are multiplied to such excess, by proclaiming, even with a dinning reiteration, the paramount worth and the absolute indispensableness of truth, sincerity, earnestness, to every kind of greatness, and that words, when they do not spring from a living root in the heart, are fugitive as blossoms pluckt from their stem, and can never turn into fruit. But when it is asserted that these qualities are all in all, that truth,—subjective truth, truth of character, sincerity, earnestness,—are not merely essential elements in that which is good and great, but do of themselves and by themselves constitute goodness and greatness, it is plain that the dismal power of evil in man and in the world, the lawless tendencies of the will, and the necessity of law to organize the tumultuous stirrings and heavings in man's breast into a consistent, orderly whole, must be left out of view: and then an admirer of mere energy will readily fall into that abysmal errour, that Might is Right.

Mr Carlyle indeed, in his wiser moments, knows far better than this, and at times has given utterance to the opposite truth with his peculiar force. He knows too how much mightier light, in its silent, beneficent operations, is than lightening, notwithstanding the roar that follows it. Still, through his craving for energy and intensity, he has a constant hankering after that primary antitruth, which runs as an undercurrent through his writings, determining his sympathies and antipathies, and ever and anon shoots up and bursts forth; for instance, in his inordinate admiration of Mirabeau, and in the general tone of his *History of the French Revolution*. Again, in his *Lectures on Heroes*, though in them the truth often wrestles with its

opposite, it is not brought out with distinctness how the informing idea alone can render the fermenting energies in man truly heroic, and how the latter are without form and void until that idea vivifies and hallows them; in a word, how the truly heroic idea is that of Duty, animated by Love, and kindling into selfsacrifice; and how Law is the clearest, and for man in almost all cases the safest, exponent and form of Duty; so that the true hero should realize Milton's grand description of a king: "Disciplined in the precepts and the practice of temperance and sobriety, without the strong drink of injurious and excessive desires, he should grow up to a noble strength and perfection, with those his illustrious and sunny locks, the laws, waving and curling about his godlike shoulders."

Let us keep this normal idea before us; and then we shall be able to make out when and how a hero may, for the sake of law, contend against the laws. Whereas the doctrine, that strength, energy, earnestness, are the heroic principles in man, without due reference to discipline, self-controll, law, or objective truth, pampers a morbid self-will and ostentation, and seems to the young to justify the very extravagances, into which, from their buoyant ardour, and their inability to perceive the fundamental grounds and structure, and the mutual adaptation and interpenetration of the various elements that have coalesced during centuries in the existing order of society, they are so apt to run. On the other hand the idolatry of strength will ever be accompanied by a disparagement, if not contempt, of that which is calm and gentle and quiet, of those who walk steadily and patiently and perseveringly along the measured path of duty. It exclaims with the fallen archangel, *To be weak is miserable, Doing or suffering.* Those fine lines in Schiller's *Wallenstein*, where the Countess Tertsky is instigating her brother-in-law to desert the Emperor,—

> Necessity, impetuous remonstrant,
> Who not with empty names, or shows of proxy,
> Is served, who'll have the thing and not the symbol,
> Ever seeks out the greatest and the best,
> And at the rudder places him, e'en though
> She had been forced to take him from the rabble,—
> She, this necessity, it was that placed thee
> In this high office; it was she that gave thee
> Thy letters patent of inauguration.
> For to the uttermost moment that they can,

This race still help themselves at cheapest rate
With slavish souls, with puppets. At the approach
Of extreme peril, when a hollow image
Is found a hollow image, and no more,
Then falls the power into the mighty hands
Of nature, of the spirit giant-born,
Who listens only to himself, knows nothing
Of stipulations, duties, reverences,
And, like the emancipated force of fire,
Unmastered scorches, ere it reaches them,
Their fine-spun webs, their artificial policy.—
For, by the laws of spirit, in the right
Is every individual character
That acts in strict consistence with itself:
Self-contradiction is the only wrong;—

these lines which are admirably appropriate when designed as stimulants to an act of treason, are set up as enunciating the first principles of heroic morality. In fact these lines, if we change a word here and there,—for instance, writing, "when a hollow *sham* Is found a hollow *sham*, and nothing more,"—might be taken for a versification of some one or other of the passages to the same effect, which are perpetually occurring in Mr Carlyle's volumes.

As the best antidote to this whole theory, let me introduce the following extract from the great teacher, by whom, as I have already said, I was preserved, along with many of my contemporaries, from a number of similar contagious delusions. In Appendix B to his first Lay Sermon, Coleridge, in speaking of the will, writes thus: "In its state of immanence or indwelling in reason and religion, the will appears indifferently as wisdom or as love; two names of the same power, the former more intelligential, the latter more spiritual, the former more frequent in the Old, the latter in the New Testament. But in its utmost abstraction, and consequent state of reprobation, the will becomes satanic pride and rebellious self-idolatry in the relations of the spirit to itself, and remorseless despotism relatively to others; the more hopeless, as the more obdurate, by its subjugation of sensual impulses, by its superiority to toil and pain and pleasure; in short, by the fearful resolve to find in itself alone the one absolute motive of action, under which all other motives from within and from without must be either subordinated or crusht. This is the character which Milton has so philosophically as well as

sublimely embodied in the Satan of his *Paradise Lost.* Alas! too often has it been embodied in real life. Too often has it given a dark and savage grandeur to the historic page. And wherever it has appeared, under whatever circumstances of time and country, the same ingredients have gone to its composition; and it has been identified by the same attributes. Hope, in which there is no cheerfulness, stedfastness within and immovable resolve, with outward restlessness and whirling activity, violence with guile, temerity with cunning, and, as the result of all, interminableness of object with perfect indifference of means,—these are the qualities that have constituted the commanding genius; these are the marks that have characterized the masters of mischief, the liberticides, and mighty hunters of mankind, from Nimrod to Buonaparte. And from inattention to the possibility of such a character, as well as from ignorance of its elements, even men of honest intentions too frequently become fascinated. Nay, whole nations have been so far duped by this want of insight and reflexion, as to regard with palliative admiration, instead of wonder and abhorrence, the Molochs of human nature, who are indebted for the larger portion of their meteoric success to their total want of principle, and who surpass the generality of their fellow-creatures in one act of courage only, that of daring to say with their whole heart, *Evil, be thou my good.* All system so far is power: and a systematic criminal, self-consistent and entire in wickedness, who entrenches villany within villany, and barricadoes crime by crime, has removed a world of obstacles by the mere decision that he will have no obstacles, but those of force and brute matter."

There is a like passage, containing several of the same illustrations, and even the same words, in the sixteenth essay in the first volume of *the Friend,* where the great philosopher further says, that "the abandonment of all principle of right enables the soul to choose and act upon a principle of wrong, and to subordinate to this one principle all the various vices of human nature. For it is a mournful truth, that, as devastation is incomparably an easier work than production, so may all its means and instruments be more easily arranged into a scheme and system; even as in a siege every building and garden, which the faithful governor must destroy, as impeding the defensive means of the garrison, or furnishing means of offense to the besieger, occasions a wound in feelings which Virtue

herself has fostered: and Virtue, because it is virtue, loses perforce part of her energy in the reluctance with which she proceeds to a business so repugnant to her wishes, as a choice of evils." Yet this very reluctance would be stigmatized as a weakness, and the want of it would be considered as a higher pitch of heroism, by the Titanolaters.

In fact the whole theory is utterly fallacious. It is only in the supreme, divine idea, that truth and power, justice and energy, right and might, coincide. When the idea enters into the thick and troubled atmosphere of humanity, it is always refracted, and splits; and one ray of it will attach itself to one object, another to another: nor does the brilliancy of any one ray in any object on which it falls, give us reason to expect a like brightness in the rest. No man knows better than Mr Carlyle how injustice, selfishness, weakness, and folly, are perpetually becoming lords of the ascendant, often for long ages: so far is Nature from having any power to increase and multiply and perpetuate the good committed to her keeping, and to reject the evil. She does not do so even with regard to the vegetable and lower animal world, much less, yea, very much less, with regard to man. For there is a broad distinction here, which is often lost sight of by such as reason concerning the higher part of the creation, after analogies drawn from the lower parts. As evil is primarily and essentially moral, so that the evil in the natural world is only the shadow and reflexion of that in the spiritual, the power of evil in the moral world has ever been incomparably greater and wider and more destructive than in the natural. In fact it is a totally different thing: and unless this difference be kept in view, when we speak of Nature in connexion with moral good and evil, we get entangled in dismal confusion. Of Nature thus understood, and in reference to those who almost deify her, Coleridge once said to a friend of mine, *No! Nature is not God; she is only the devil in a straight waistcoat.*

The whole body of opinions, against which I have been contending in this Note, is the offspring of that pantheistic spirit, which has so infected literature during the last hundred years, and which manifests itself, in a variety of its results, among such as would shrink from its naked assertion. In Goethe, who of all men seems to have had the intensest appetite for reality, this pantheistic spirit subordinated itself to the worship of Beauty, or rather shaped itself

in the mould of Beauty, conceived in its broadest sense, as comprising the harmonious adjustment of parts in every order of being. Hence his almost exclusive love of Greek literature and art, which gained such sway over him during a considerable portion of his life; though, as his views widened, it enlarged itself to embrace all the genuine forms in which a national imagination has found utterance. Hence too his repugnance to all vehement characters, that is, to those which are especially termed heroic, such as Coriolanus and Luther, as transgressing the line of beauty; because, when a great moral idea is bursting into life in an uncongenial world, its birth is accompanied with pangs and throes, the difficulty of parturition increasing in proportion as we rise in the scale of being; and because such an idea does not seek to clothe itself harmoniously in a drapery of flesh and blood, like the idea of an artist, but feels bound to proclaim that, in a world where the sensuous is ever stifling the spiritual, the sensuous must be cast away and trampled under foot, to the end that the spiritual may stand out in its full, transcendent glory. In other words, he who is fighting for life, and for what is infinitely more precious to him, singlehanded, it may be, against a host, does not think of putting himself in the graceful posture of a fencer.

On the other hand these vehement characters, so antipathetic to Goethe, are those which his great English admirer picks out as his peculiar favorites; and his favour is scantily extended to any others. For in him the love of strength, as it overrides the love of beauty in his style, predominates also in determining his predilections; and though his style may not be altogether a gainer thereby, his favorites are certainly of a nobler cast. Yet this too is a Pagan love, arising out of the impulses and instincts of the natural man, and strangely at variance with the order of the blessed in the Kingdom of Heaven. In sooth what place can the chief part of the heroes, whom we are called upon to worship, find in the Kingdom peopled by the poor in spirit, the mourners, the meek, the hungerers and thirsters after righteousness, the merciful, the pure in heart, and the peacemakers? Where would Mahomet stand among these men? or Mirabeau? or Danton? or Napoleon? Yet in this table we have the true corrective and the true directory for hero-worship. At all events it can never be right that we should be called upon to admire,—not to speak of that profane word, to *worship*—men, all whose prominent qualities Christianity condemns, men utterly destitute of the qualities

on which Christianity has stampt its seal. Surely, even without admitting that "self-contradiction is the only wrong," consistency in this respect would become, not only those who bow to the divine authority of the Gospel, but those also who acknowledge it to be the most perfect body of moral and spiritual truths ever uttered upon earth. That it is so, few men of intelligence would dispute: and one proof of its being so is, that the moral truths after which the wise of this world strive and pant, and of which if they catch a glimpse they cry εὕρηκα, and bless their genius, and spread out their peacock's tail to the sun, are common household words in the New Testament. Thus, for instance, what Mr Carlyle says, often powerfully and fascinatingly, but often illusively and delusively, about the paramount and sole worth of sincerity and earnestness, finds its truth and its limits in the Christian idea of faith, which attains to its consummation as faith in the incarnate Son of God, and, as such, is *the victory that overcomes the world.*

I have spoken thus much on Mr Carlyle's writings, both on account of the good which they are fitted to effect, and which they do effect, which however would be far greater but for the errours and exaggerations mixt up with the momentous truths contained in them, and also because they are specially suited to act on an important portion of the minds to whom my Sermons were immediately addrest. But the idolatry of power is by no means confined to him; and in other writers it appears unmitigated by the noble moral spirit, which forms Mr Carlyle's great attraction. In no English work that I know of is it more painfully offensive than in one of the most masterly of our age, that History of the War in the Spanish Peninsula, which as a military history is said to be unparalleled. In Coleridge's *Tabletalk* that truly wise man is represented as placing his hand on this blot. "I have been exceedingly imprest with the pernicious precedent of Napier's History of the Peninsular War. It is a specimen of the true French military school: not a thought for the justice of the war; not a consideration of the damnable and damning iniquity of the French invasion. All is lookt at as a mere game of exquisite skill; and the praise is regularly awarded to the most successful player. How perfectly ridiculous is the prostration of Napier's mind, apparently a powerful one, before the name of Buonaparte. I declare I know no book more likely to undermine the national sense of

right and wrong in matters of foreign interference than this work of Napier's."

Of the justice of this censure there cannot be a more striking proof than the closing sentences of this able history. "War is the condition of this world. From man to the smallest insect all are at strife; and the glory of arms, which cannot be obtained without the exercise of honour, fortitude, courage, obedience, modesty, and temperance, excites the brave man's patriotism, and is a chastening corrective for the rich man's pride. It is yet no security for power. Napoleon, the greatest man of whom history makes mention, Napoleon, the most wonderful commander, the most sagacious politician, the most profound statesman, lost by arms Poland, Germany, Italy, Portugal, Spain, and France. Fortune, that name for the unknown combinations of infinite power, was wanting to him; and without her aid the designs of man are as bubbles on a troubled ocean." These words wind up the history of a war, which, more visibly perhaps than any other, since that of the Greeks against the Persian invaders, exemplifies the moral order and government of the world, and shews how reckless ambition, insolence, and crime, even when they seem to be irresistible, and almost omnipotent, are all the while rushing headlong into destruction, and how Justice and Conscience and the Moral Affections, though the rulers of the earth send forth their armies to grind them to dust, have an inextinguishable principle of life in them, which in time arouses sympathy, and turns upon and destroys the destroyer. There is something quite awful in the judicial blindness which has here come upon a man gifted with such intellectual power. Having *beheld Satan as lightning fall from heaven*, he says, *I have investigated the matter minutely, and have found out it was nothing but a falling star; and that is nothing but an ignis fatuus.* In one sense this illustrates the tendency of professional studies to narrow and spell-bind the understanding, unless they are counteracted by a high moral sense, vindicating the freedom of the spirit, and proclaiming that there is something holier and mightier in man and nature, than the counters and tools of the intellect. But it is far more awful that a historian, writing in this nineteenth century of Christianity, should have been utterly unable to discern, what was so manifest to the Father of History, that there is a divine retribution, a Nemesis, striding through history, swaying its ebb and flow, com-

manding its tumultuous waves to rise and fall, and that, as the early Greek dramatists saw so clearly, ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν,— ἀκροτάταν εἰσαναβᾶσ' ἀπότομον ὥρουσεν εἰς ἀνάγκαν.

Indeed a belief in some retributive justice displaying itself in the affairs of men is so universal, as to seem almost like an instinct of the conscience ; and perhaps there is no national literature in which it has not exprest itself in one form or other. An example, admirable in its kind, is the popular story, in Grimm's Collection, of the Fisherman and his Wife, who, having wish after wish granted to them, go on mounting higher and higher in their demands, until they reach such a pitch of impious audacity, that all their gifts are wrested from them, and they are driven back to their previous miserable and ignominious abode. This story is said to have been a great favorite with the peasantry of Northern Germany, when the French Emperor was at the summit of his power ; and they lookt upon it as a prophecy of his fall. So much wiser were they than Colonel Napier, whose powerful and laboriously cultivated intellect, having refused to acknowledge that there is anything above or on a level with the intellect, when it sees all its calculations baffled, its certainties confounded, its logical fabric shattered to pieces, and its almighty Dagon cast headless to the ground, is fain to end in an Epicurean apotheosis of Chance and Luck ; and, after gazing intently on the catastrophe of the grandest series of wars in all history, exclaims with the Clown in *All's Well that ends Well*, "Here is a pur of Fortune's, sir, or of Fortune's cat." Verily Fluellen is right : "Fortune is an excellent moral."

NOTE U : p. 91.

The indispensableness of such a true, living idea of righteousness to render the moral law with its precepts practically efficient is well set forth by Baader, one of the profoundest among the philosophers of Germany, in a dissertation on Kant's Practical Reason ; and the arguments which he uses to prove the inefficiency of Kant's ethical system, apply equally to that of the Stoics, to which Kant's is closely allied. "The consciousness that I ought to act so or so compels me to acknowledge that I could so act if I would : for

without this conviction I should not concede that I ought. But no less clear is the conviction that I do not will so to act, that I will to act otherwise. Now this opposite will, which wills an opposite course of action, I am to deny, so far as I will it, by keeping in and keeping down my will, which must be just as easy as—keeping in my breath, or suicide. This denial of a life, which, though real, is opposed to my inward better nature, and consequently diseased and monstrous, for the sake of a better, healthy, and no less real life, manifesting itself as such, does not involve any contradiction; inasmuch as the self-denial with regard to the one life obtains its complement in the self-affirmation with regard to the other, in one and the same living subject. On the other hand it seems to me not only contradictory, but like a piece of irony, to require of a living, intelligent being, that he should give up that real life, of which alone he knows anything, while he is openly told that he must not entertain the slightest hope of attaining to any kind of information or testimony or knowledge of the reality of another life, the affirmation of which is nevertheless always implied in the denial of the former, and while for the assurance of that affirmation he has nothing whatever, except his own reflexion, or his own imagination. More consistently, and in accordance with the nature of man, Religion here takes the directly opposite line; and beginning with the affirmation and assurance of another better life, she grounds her demand, that we should deny its antagonist, entirely on this affirmation, giving man a promise at the same time that, as he advances in the evolution of this better life, which exactly keeps pace with the involution of the worse, he will also acquire a clearer conviction of the reality of the former, and even an insight into its economy. Although in respect of this she directs man to the other side of the grave, this is not to be understood as if she bade him turn away to something that is not present, to something merely future, but rather as implying that the inward moral life, which is continually present, will alone abide, when the cloud of our present temporal life, which is now concealing it and preventing its full manifestation, shall have past away. According to this view of that self-denial, which moral philosophy as well as religion demand of us, I assert without fear or limitation, that I consider every act of what is called philosophical self-denial, which pretends that it can always dispense wholly with the affirmation of an opposite life, as

affectation and charlatanery, and that man may indeed repress some particular expression of his will in this way, but cannot reform his will, or change its character." *Philosophische Schriften*, I. 19—21.

NOTE V: p. 92.

In estimating the moral value of philosophical speculations, at least in their bearing on the character of their authors, it is ever necessary to compare them with that aspect of life, and that condition of society, out of which they sprang, or by which at all events they must have been greatly modified and determined. The reader of the Republic must keep in mind that Plato lived at Athens four centuries before the sacramental dignity of marriage was plainly revealed to man. For, though that sanctity was involved as a germ in its original institution, the blighting atmosphere of our fallen world had miserably checkt its development; and sexual love had almost lost every higher element than sensual passion. Hence it was not a debasement, but rather an elevation of the idea of the union between the sexes, to lay down that its purpose was the procreation of children to be brought up as worthy and dutiful members of the State. Thus Plato is to be wholly acquitted of the turpitude of those systems, which in modern times have rejected the sanctifying light of Christianity, and have plunged back into the sensual mire.

The sanctity of those affections, which spring out of our natural relations, was indeed recognised by the Greeks. The conflict between these affections and the various forms of law and moral obligation, real or supposed, was one of the grandest themes of their poetry. But it was not recognised with equal distinctness how the man is to leave father and mother, and to cleave to his wife; nor how the same superiority of the nuptial to every human tie is to be equally binding on the woman. Nor, though their Poetry, in its moments of highest inspiration, seemed to catch a distant glimpse of the manner in which this conflict, like every other, is to be healed and pacified by selfsacrifice, was a like intuition granted to other men, until this primary truth was enunciated in the Divine words, *He who loses his life shall save it*, and *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or*

children, for My name's sake, shall receive a hundredfold. It is only when we have been taught that there is something higher and holier than human love, that we can discern how high and holy human love also is.

NOTE W : p. 99.

The rule proposed by Luecke, as cited above in p. 384, for determining the bearing of the Comforter's threefold conviction, is chiefly serviceable with regard to the second. For there can be little question of whose sin, or of whose judgement, He was to convince the world; but the meaning of the tenth verse is more ambiguous. As the word δικαιοσύνη has diverse senses in the New Testament, it has been interpreted diversely in this passage. Hence it has been doubted whose righteousness was to be the object of the Comforter's conviction; and, according to the view taken on this point, it has been more or less difficult to trace the connexion between the latter part of the verse and the former. But if we follow Luecke's very reasonable suggestion, it becomes plain that the righteousness, of which the Comforter was to convince the world, was the righteousness of Him who was going to the Father, and that His going to the Father was to be a proof of that righteousness. This is Chrysostom's interpretation: only, as is so often the case, he takes it somewhat superficially, looking no further than Christ's own personal righteousness, and paraphrasing δικαιοσύνη by ὅτι ἄληπτον παρεσχόμην βιόν. καὶ τούτου τεκμήριον τὸ πρὸς τὸν Πατέρα πορεύεσθαι. ἐπειδὴ γὰρ αὐτῷ ἀεὶ τοῦτο ἐνεκάλουν, ὅτι οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ διὰ τοῦτο ἁμαρτωλὸν αὐτὸν ἔλεγον καὶ παράνομόν, φησιν, ὅτι καὶ ταυτὴν ἀναιρήσει τὴν πρόφασιν. εἰ γὰρ τὸ νομίζεσθαι ἐμὲ μὴ εἶναι ἐκ τοῦ Θεοῦ τοῦτο παράνομον δείκνυσιν, ὅταν δείξῃ τὸ Πνεῦμα ἐκεῖ με ἀπελθόντα, καὶ οὐ πρὸς ὥραν, ἀλλὰ μένοντα ἐκεῖ (τὸ γὰρ οὐκέτι θεωρεῖτέ με τοῦτο ἔστι δηλοῦντος), τί ἐροῦσι λοιπόν; ὅρα, διὰ δυὸ τούτων ἀναιρουμένην τὴν πονηρὰν ὑποψίαν· οὔτε γὰρ τὸ σημεῖα ποιεῖν, ἁμαρτωλοῦ (οὐ γὰρ δύναται ἁμαρτωλὸς σημεῖα ποιεῖν) οὔτε τὸ παρὰ Θεῷ εἶναι διαπαντὸς, ἁμαρτωλοῦ. ὥστε οὐκέτι δύνασθε λέγειν, ὅτι οὗτος ἁμαρτωλός ἐστιν, ὅτι οὐκ ἔστιν ἐκ τοῦ

Θεοῦ. The same explanation is given in nearly the same words by Theophylact.

Augustin, on the other hand, in his 143rd Sermon, regards the δικαιοσύνη, of which the Comforter is to convince the world, as our imputed righteousness, the righteousness which the believer in Christ receives from Him through faith. "Et si non manu tangendo, sed corde creditur ad justitiam, recte de justitia nostra mundus arguitur, qui non vult credere nisi quod videt. Ut autem nos haberemus justitiam fidei, de qua mundus argueretur incredulus, propterea Dominus ait, *De justitia, quia ad Patrem vado, et jam non videbitis Me.* Tanquam diceret: Haec erit justitia vestra, ut credatis in Me Mediatorem, quem resuscitatum ad Patrem isse certissime habebitis, quamvis eum carnaliter non videatis, ut per ipsum reconciliati Deum spiritualiter videre possitis. Unde figuram Ecclesiae gestanti mulieri, cum ei post resurrectionem ad pedes caderet, *Noli Me tangere*, inquit: *nondum enim ascendi ad Patrem.* Quod mystice dictum intelligitur. Noli Me per corporeum contactum carnaliter credere: spiritualiter autem credes, id est, fide spirituali Me tanges, cum ascendero ad Patrem. Quia *beati qui non vident, et credunt.* Et haec est justitia fidei, qua mundus carens, de nobis qui ea non caremus arguitur; quia *justus ex fide vivit.* Sive ergo quia in illo resurgentes, et in illo ad Patrem venientes, invisibiliter et in justificatione perficimur, sive quia non videntes et credentes ex fide vivimus, quoniam justus ex fide vivit, propterea dixit, *De justitia, quia ad Patrem vado, et jam non videbitis Me.*" This explanation supplies that which is wanting in Chrysostom's; but, from omitting the primary meaning of the passage, which Chrysostom had seized, it cannot succeed in establishing more than an arbitrary connexion between the two parts of the text, feebly supported by a fanciful mystical exposition of our Lord's words to Mary after the resurrection.

In his 144th Sermon Augustin returns to this passage, and gives an interpretation substantially the same, but rather more fully workt out. "Primo quaerendum est, si de peccato mundus arguitur, cur et de justitia? Quis enim de justitia recte argui possit? An de peccato quidem suo, de justitia vero Christi, mundus arguitur? Non video quid aliud possit intelligi; quandoquidem, *De peccato*, inquit, *quia non crediderunt in Me; de justitia vero, quia ad Patrem vado.* Illi non crediderunt; ipse ad Patrem vadit. Illorum ergo

peccatum, ipsius autem justitia. Sed cur in eo solo voluit nominare justitiam, quia vadit ad Patrem? Num non justitia est etiam quod huc venit a Patre?—An quia misericordia est quod venit, ideo justitia est quod vadit? ut et in nobis discamus impleri non posse justitiam, si pigri fuerimus praerogare misericordiam, non quae nostra sunt quarentes, sed et quae aliorum. Quod cum monuisset Apostolus,—deinde statim addidit: *Singuli quique hoc sentite in vobis, quod et in Christo Jesu: qui, cum in forma Dei esset, non rapinam arbitratus est esse aequalis Deo; sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus; et habitu inventus ut homo humiliavit se, factus obediens usque ad mortem, mortem autem crucis.* Haec est misericordia, qua venit a Patre. Quae igitur justitia est, qua vadit ad Patrem? Sequitur, et dicit, *Propter quod et Deus eum exaltavit, et donavit illi nomen, quod est super omne nomen, ut in nomine Jesu omne genu flectatur, coelestium, terrestrium, et infernorum, et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.* Haec est justitia, qua vadit ad Patrem. Sed si solus vadit ad Patrem, quid nobis prodest? Utquid ab Spiritu Sancto de hac justitia mundus arguitur? Et tamen, nisi solus iret ad Patrem, non alio loco diceret, *Nemo ascendit in coelum, nisi qui descendit de coelo, Filius hominis qui est in coelo.*—Quomodo ergo ille solus? An ideo solus, quia Christus unus est cum omnibus membris suis, tanquam caput cum corpore suo? Quae autem corpus ejus, nisi Ecclesia? Cum ergo nos ceciderimus, et propter nos ipse descenderit, quid est, *Nemo ascendit, nisi qui descendit*, nisi quia nemo ascendit, nisi unum cum eo factus, et tanquam membrum compactus in ejus corpore qui descendit?—Et ideo nos non debemus ab illa justitia separatos putare, quam Dominus ipse commemorat, dicens, *De justitia, quia ad Patrem vado.* Cum Christo enim et nos resurreximus; et nos cum capite nostro Christo sumus interim fide et spe: complebitur autem spes nostra in ultima resurrectione mortuorum. Cum autem complebitur spes nostra, tunc complebitur etiam justificatio nostra.—Arguitur ergo mundus *de peccato* in eis qui non credunt in Christum; et *de justitia* in eis qui resurgunt in membris Christi. Unde dictum est, *Ut nos simus justitia Dei in ipso.* Si enim non in ipso, nullo modo justitia. Si autem in ipso, totus nobiscum vadit ad Patrem, et haec implebitur in nobis perfecta justitia."

To this fine exposition the main objection is still, that, from the

want of the primary link, its connexion with the text is not sufficiently palpable. Hence Augustin himself is perplext to make out where that connexion lies; and in his 95th Tractate on St John he modifies his explanation, referring δικαιοσύνη primarily to the Apostles, as the representatives of the faithful. "Hic primo videndum est, si recte quisque arguitur de peccato, quomodo recte arguatur et de justitia. Numquid enim, si arguendus est peccator propterea quia peccator est, arguendum putabit quisquam et justum propterea quia justus est? Absit.—Quo pacto igitur mundus arguendus est de justitia, nisi de justitia credentium? Arguitur itaque de peccato, quia in Christum non credit; et arguitur de justitia eorum qui credunt. Ipsa quippe fidelium comparatio, infidelium est vituperatio.—Quapropter mundus de peccato quidem suo, de justitia vero arguitur aliena, sicut arguuntur de lumine tenebrae: *omnia enim quae arguuntur*, ait Apostolus, *a lumine manifestantur.* Quantum enim malum sit eorum qui non credunt, non solum per seipsum, verum etiam ex bono potest eorum apparere qui credunt. Et quoniam ista vox infidelium esse consuevit, *Quomodo credimus quod non videmus*, ideo credentium justitiam sic oportuit definiri, *Quia ad Patrem vado, et jam non videbitis Me. Beati enim qui non vident, et credunt.* Nam et qui viderunt Christum, non in eo laudata est fides eorum, quia credebant quod videbant, id est Filium hominis, sed quia credebant quod non videbant, id est Filium Dei. Cum vero et ipsa forma servi subtracta eorum esset aspectibus, tum vero ex omni parte impletum est, *Justus ex fide vivit.* —Erit itaque, inquit, vestra justitia, qua mundus arguetur, *quia vado ad Patrem, et jam non videbitis Me:* quoniam in eum quem non videbitis creditis in Me; et quando Me videbitis quod tunc ero, non videbitis Me quod sum vobiscum modo; non videbitis humilem, sed excelsum: non videbitis mortalem, sed sempiternum:—et de hac fide vestra, id est, justitia vestra, arguet Spiritus Sanctus incredulum mundum."

Tauler's interpretation is still more unsatisfactory, as such. "Next the Holy Ghost will reprove our righteousness. Alas, merciful God, what a poor miserable thing our righteousness is in the eyes of God! For St Augustin says, Woe and woe to all righteousness, unless Almighty God judge it according to His compassion! for He has said by the Prophet Isaiah, *All your righteousnesses are as filthy rags.*—Many a man is so heartily pleased with his own

ways, that he will neither open his heart to God nor to man, and takes special care not to let God into his soul. If our Lord comes to him with His admonitions, directly or indirectly, he follows his own course, and heeds them not. Such men are utterly untoward, both to God Almighty and to all His creatures: but wherever the Holy Ghost comes, He reproves men's ways and lives. Wherever He is in truth, man confesses his faults plainly, and learns to have calmness, humbleness, and all things that belong to eternal life." In this interpretation the distinction between the Comforter's first and second work is almost lost: nor does it appear how the latter part of the verse is connected with the former.

Nicolaus de Lyra is clear and sensible. "*De justitia* (he says), s. Christi: quam non acceptaverunt homines mundani. *Quia ad Patrem vado:* per hoc enim quod Christus ad Patrem rediens resurrexit, et ad coelum ascendit, declarata est justitia ejus, secundum quod arguit Petrus, Act. ii. *Jesum Nazarenum Virum approbatum a Deo.* Sequitur: *Hunc Jesum resuscitavit Deus, cujus omnes nos testes sumus. Dextera ergo Dei exaltatus etc.* Et hujus justitiae Christi declaratio erat persecutorum ejus manifesta argutio vel condemnatio."

By Luther, as might be expected, our text is regarded as expressing that doctrine, which he was especially appointed to set forth for the later ages of the Church, as St Paul had been for the earlier, our justification through Christ and in Christ, as the central truth of Christianity. "These words too (he says) are a strange and wondrous speech, and unintelligible in the ears of the world. Righteousness, in the world, and according to all reason, means such a rule and way of life as one lives conformably to laws and commandments, whether ordained by Moses or the Emperor, by masters or parents; and they are called righteous, who obey such commandments. This right and righteousness are not rejected here or done away: for they too are ordained by God; and He wills that they should be observed in the world,—for without them the government of the world cannot stand,—so that wrong and crimes may be punisht, and again that what is right and well done may be protected, honoured, and rewarded. But how is such righteousness connected with the words which Christ here speaks, that *I go to the Father, and ye see Me no more?* Who ever heard that this can be called righteousness? How does this help to make people honest and obedient? Were

there not honest people before, especially among the Jews, and also among the Heathens, who governed praiseworthily and well, defended and upheld right, punisht evil, and so forth, before Christ came or was known? and what does He more than this, since He went up into heaven? He still lets lords and princes govern as they themselves know and see fit, and the people be obedient to them. But these words shew fully that Christ here is not speaking of outward, worldly righteousness, such as prevails and is necessary in this life, and such as Moses or the lawyers and philosophers teach in their books, and men can do of their own ability. For, as in the foregoing verse, He does not speak of such sins as the world calls sins and punishes, but mounts above all these, nay, above that which is good and well done in the eyes of the world, and sums up all in this one thing, the not believing in Him; so here too He speaks of a very different righteousness (a righteousness that is to hold ground before God), from that which the world recognises; and He raises it far and high above all life that can be lived upon earth, and attaches it solely to Himself. So that both the sin which condemns the world, with everything in it, consists solely in being without and against Christ through unbelief; and righteousness before God is to stand solely in and upon Christ, that is, upon these words, that *I go to the Father, and ye see Me no more.*

"For it has been sufficiently shewn above, how all men lie under sin and condemnation, with all their doings, even what may be good and praiseworthy before the world, nay, done according to the Ten Commandments. If this be true, where is righteousness? or how shall we attain to it? Thus: Christ here says, *This is righteousness, that I go to the Father, and ye see Me no more.* Here must thou seek and find it; not in thyself, not upon earth, among men, be they who or what they may. For Christians are to know of no other righteousness, whereby they shall stand and be declared righteous before God, receiving the forgiveness of their sins and everlasting life, except this going of Christ to the Father: which is nothing else than that He took our sins upon His shoulders, and allowed Himself for their sake to be put to death upon the cross, to be buried, and to go down into hell, but did not remain under sin, nor in death and hell, but past through them by His resurrection and ascension, and now reigns mightily over all creatures at the right hand of the Father. Now He did not go thus to

the Father for His own sake; for this would not have availed us; nor could this have been our righteousness. But as He came for our sakes from heaven, and became our flesh and blood, so for our sakes He went up again, after he had completed the victory over sin, death, and hell, and entered into that government whereby He delivers us from all these, and grants us forgiveness of sins, power and victory over the devil and death, and rules in such manner that His kingdom or rule is called, and is, righteousness: that is, sin and evil must pass away therein from before God, and men become righteous before God and well-pleasing to Him.

"This righteousness however is very secret and hidden, not only from the word and the natural understanding, but also from the saints. For it is not a thought, word, or work in ourselves, as the sophists have dreamt concerning grace, that it is a thing infused into our hearts; but it is without and above us, namely, the going of Christ to the Father, that is, His suffering and resurrection and ascension. Moreover this is placed beyond our senses and our eyes, so that we cannot see and feel it, but can only lay hold on it through faith in the word which is preacht of Him, that He Himself is our righteousness, as St Paul says of Him, that *He by God is made to us wisdom and righteousness and sanctification and redemption*, that we may not glory in ourselves, but only in this our Lord, before God. Verily this is a wonderful righteousness, that we are to be termed righteous, or to have a righteousness, which is yet no work, no thought, in short nothing in us, but entirely out of us in Christ, and which yet becomes truly ours through His grace and gift, as wholly our own as if it were acquired and earned by ourselves. This language man's understanding cannot make out, that this is to be called righteousness, when I neither do nor suffer anything, nay, have no thought or sensation or feeling, and there is nothing in me on account of which I become pleasing to God, but, passing out of myself and of all men's thoughts, works, and powers, I hold fast to Christ, as He sits above at the right hand of God, without my even seeing Him. Yet faith is to receive this, and to build thereupon, and to comfort itself therewith in time of temptation, when the devil and a man's own conscience argue with him thus: *Hark you! what sort of a Christian are you? Where is your righteousness? Do you not see and feel that you are a sinner? How then will you abide before God?* In answer whereto he is to take his stand upon these

words, and say, *I know very well that I, alas, have sinned, and that there is no righteousness in me which can hold before God. I must not, nor will I seek it or know of it in myself; for therewith I should never be able to come into the presence of God. But here I am told that Christ says, my righteousness is this, that He is gone to the Father, and ascended into Heaven. There it is placed, where the devil must needs let it remain: for he will not make Christ a sinner, or reprove or find fault with his righteousness. If I am a sinner, and my life cannot stand before God, and I find no righteousness in me, yet I have another treasure, which is my righteousness, and through which I may boast and be bold, that is, this ascension of Christ to the Father, which He has given and granted to me. What is wanting therein? or what flaw can you find therein? Though we see and feel nothing of it, yet He Himself thus describes and represents this righteousness, that I am not to feel it, but to lay hold of it by faith in this word of Christ, that ye see Me no more. What need should I have of faith, if I could see this before me, or perceive and feel it in myself?*

"Therefore learn this saying well, that by means of it you may draw a plain distinction between the righteousness which is called Christ's, and everything else that men call righteousness. For here you are told that the righteousness of which Christ speaks, is not our work or deed, but His going to the Father or ascension. Now it is quite clear and palpable that the two are far and wide asunder. Our work is not Christ; nor is His ascension our deed and work. For what have I, or what has any man done toward His going to the Father, that is, His suffering and dying and rising again and sitting at the right hand of God? This righteousness lies not in my obedience and good works, even those done according to the Ten Commandments, much less in my own self-appointed worship and human service, monkery, pilgrimages, private devotions, and the like. So that, although a man understand not these words, what is meant by going to the Father, yet he must hear and understand thus much, that it is not and cannot be our work or deed, but is given to Christ alone, and is attacht to His person. Hence you see how shamefully we have hitherto gone astray and been deceived under Popery, so that we knew not, nor were taught anything about such righteousness, which lies in Christ and His going to the Father; but the folks were turned away from Christ plump upon themselves; and our hope and trust were placed on our own works. Nay, Christ

was made out to be a terrible Judge, whom we were to appease with our works, and with the intercessions of the Virgin and the Saints; and we, with our penance or satisfaction, were to put off our sins, and to earn righteousness. In such blindness and misery were we all plunged, that we knew nothing of the comfort we were to find in Christ, but, just like the Heathens, sought every thing in ourselves, and said, *May God grant me life, that I may do penance for my sins.* These are the words of Turks, Jews, and Papists: for here is nothing of Christ and His ascension; but everything is referred to ourselves, and taught concerning our own amendment.

"True it is indeed, we are to mend and to live otherwise, to do good and refrain from evil; but this mending and living will not attain to and do that, which Christ's going to the Father is to do, namely, that we are to become righteous before God and blessed thereby. Far too weak and puny to effect this are the lives and works of all the Saints, and the powers of all mankind. For all this is nothing more than what is earthly and perishable, must cease with us, and be left here below. Although our deeds and works, when done according to God's commandments by those who have faith, are well pleasing to God, and He will reward them both temporally and eternally, yet this will not avail to bring us to God, and to give us such righteousness as shall save us from sin and death. Here is no other stay, except only this ascension of Christ, who is our chief Good and Inheritance, our Hope here, and our everlasting righteousness."

In this explanation the primary meaning of our Lord's words is past over, as is very frequently the case in Luther's expositions of Scripture, which are mostly doctrinal and practical, rather than critical and philological. Indeed the chief part of them were originally delivered in the form of sermons or homilies or lectures; in which we naturally proceed at once, in ordinary cases, from the primary, immediate sense of the text to that which applies to our own and to all time. Besides, though Luther's strong sense and his familiarity with the Bible often enabled him to discern the truth, by a kind of divination, even in difficult critical questions, he had neither the habits of mind, nor the acquirements, nor even the leisure, for such investigations. He had more important work, of far greater urgency: and of this work one main branch was the doctrinal and practical exposition of Scripture, in order to bring out

its eternal, fundamental verities, and to deliver them from the glosses by which they had been so lamentably obscured and perverted. In effecting this he may seem at times to draw passages to his purpose, which in themselves are remote or even alien from it. But at all events, when he does so, he is not exercising a capricious ingenuity, devising arbitrary solutions, and picking out among a number of probabilities. He is merely setting forth that one view which he sees, and which he needs must see from his position, looking out under the sway of the living truth whereby he is possest, subordinating all things to it, even as a great poet does by the power of his imagination, and making all things bear witness to it. This truth too, even when it is not explicitly enunciated in the particular passage under consideration, is a part of that central, pervading truth, to which every part of Scripture bears witness.

Calvin's explanation coincides with Luther's; but, inasmuch as it bears the form of keeping closer to the text, the defect in it is more observable. He begins by speaking of the order in which the conviction wrought by the Comforter proceeds from one step to another. "Tenenda est graduum series quam ponit Christus. Mundum nunc dicit arguendum de justitia: neque enim justitiam esurient ac sitient homines, imo cum fastidio respuent quicquid de ea dicetur, nisi tacti fuerint sensu peccati. Praesertim de fidelibus sic habendum est, non posse eos in Evangelio proficere, nisi primum humiliati fuerint, quod fieri non potest nisi peccatis agnitis. Proprium quidem est Legis munus conscientias vocare ad Dei judicium et terrore vulnerare: sed rite Evangelium praedicari nequit, quin a peccato in justitiam et a morte in vitam deducat. Proinde necesse est ut a Lege mutuetur primum istud membrum, de quo locutus est Christus. Caeterum justitiam hic intellige, quae nobis per Christi gratiam communicatur. Eam Christus statuit in suo ad Patrem ascensu, nec immerito. Quemadmodum enim teste Paulo, *Resurrexit propter justificationem nostram*, ita nunc ad dexteram Patris sedet, ut quicquid illi datum est potestatis exerceat, et sic impleat omnia. Denique e gloria coelesti justitiae suae odore mundum perfundit. Spiritus autem per Evangelium pronuntiat hunc unum esse modum quo justi censeamur. Ideo a convictione peccati secundus hic gradus est, ut convincat Spiritus mundum, quaenam vera sit justitia. Nempe quod Christus suo in coelum ascensu vitae regnum

constituit, et nunc sedet ad Patris dexteram, ut veram justitiam stabiliat."

On the other hand Beza, who regards the whole promise as bearing chiefly on the period immediately following our Lord's ascension, inclines to take δικαιοσύνη in our verse as Christ's personal righteousness. "Deinde, inquit, arguet mundum de justitia; non ipsius mundi certe, qui se totum esse in peccatis, velit nolit, agnoscet, sed de ipsius Christi justitia. *Quia*, inquit, *ad Patrem vado, nec amplius videbitis Me:* id est, cum mundus praesens in Ecclesia spectabit Spiritum per Me in vos effusum, fateri cogetur Me vere justum fuisse, qui, ex hoc mundo discedens, non fuerim damnatus a Deo pro blasphemo et impio, sed approbatus et receptus a Patre, cujus cum Me Filium dicerem, illi idcirco Me ut blasphemum et impium damnarint. Hoc, inquam, fateri mundus cogetur, et causam Meam Deo placere, cum vos, qui doctrinam Meam asseretis, tot virtutibus plane coelestibus ornatos conspicient: quod et ille Centurio statim post Christi mortem agnovit, et qui revertebantur plangentes, cum paulo ante jussissent illum tolli ac crucifigi." At the same time he proposes two other explanations, understanding ἐλέγχειν in the sense of *reproving;* "coargui mundum justitiae, quod verae justitiae sit prorsus inscius,—quoniam eum repudiat,—qui sua virtute nunc regnans nos justificat;" and again, "de justitia, quam videlicet sibi in Christo oblatam contempserint, nunquam mundo postea offerendam, cum discesserit Christus ex mundo nunquam nisi ad judicium rediturus."

The twofold purpose of the Comforter's conviction of righteousness is thus set forth by Cartwright. "Sicut Spiritus in vobis loquens mundi fastum deprimet, et ejus nequitiam coarguet; sic et Meam justitiam, quam vos traduci et obscurari inique fertis, vindicabit, et inde astruet, quod Ego ad Patrem iturus sum. Quod et diligenter ab Apostolis inculcatum passim est, Christum esse justum et sanctum, idque hoc ipso argumento, quod resuscitatus a Deo ad dextram ejus sedit. Sicut enim ministerium Enochi sua assumptione in coelum obsignatum est (Heb. xi. 5. collato cum Judae epistola, v. 14); sicut etiam Eliae ministerium ejus raptu in coelum abunde comprobatum est (2 Reg. ii.); sic Christi justitia atque innocentia. Hunc autem Christi ascensum tanto magis testatum esse oportuit, quod ex ejus justitia ascensu suo plene convicta nostra omnis justitia

pendeat. Nam nisi ille resuscitatus Deo gratus fuisset, eoque apud dexteram ejus sederet, nos nullo modo Deo accepti esse possemus. Si enim qui personam nostram sustinet et peccata nostra omnia in se transtulit in morte remansit, aut resuscitatus coelo tamen excluditur, quem locum in coelis reperiemus? Sic dicitur (Rom. iv. vers. ult.) Eum *resurrexisse propter justitiam nostram.* Atque haec ratio est cur Christum oportuit resurgere tertio die, et non diu hic in terris versari. Quo etiam fit, ut qui illum hic in terris haerentem somniant, tantum ejus justitiae detrahant, quantum ejus in terris commorationis commento illum a Patris dextra detrudunt: nec justitiae Christi tantum, sed et eodem momento nostrae detrahunt, qui justitiam ab illo petimus et commodato accipimus."

In Lightfoot's *Horae Hebraicae* this verse is discust at considerable length, and is interpreted in like manner as referring to Christ's two-fold righteousness. "De justitia Christi hoc intelligendum nemo non prompte consenserit. At de quanam justitia hic agitur? de justitia ejus personali et inhaerente? an de justitia ejus communicata et justificante? De utraque. Quod ascendit ad Patrem satis arguit justum Eum esse.—Quod effudit Spiritum arguit meritum justitiae suae: aliter non potuerat spiritum tali modo donasse. Et de justitia ejus justificante hic agi praecipue, facile hoc persuadere potest, quod de ea tot et tanta celebrantur in Scriptura. —In Lege revelatur justitia Dei damnans, in Evangelio justitia justificans. Et hoc est magnum Evangelii mysterium, quod peccatores justificantur, non solum per gratiam et misericordiam divinam, sed et per justitiam divinam, per justitiam scilicet Christi, qui est *Jehovah*, et qui est *Justitia nostra.* Et Spiritus veritatis cum advenit, [redarguit—mundum in duobus hisce magnis fidei articulis, in quibus toto coelo erratur a Judaeis; nempe de vera et salvifica fide, fide scilicet in Christo, et de vero modo et formali causa justificationis, per justitiam scilicet Christi. At quomodo formatur argumentum? *Ego eo ad Patrem;* ergo evincetur mundus de justitia Mea justificante.—Videtur Salvator hoc innuere: perfecto opere, pro quo peragendo misit Me Pater in mundum jam ad Eum redeo. Jam vero opus Christi peragendum pro Patre erat varium, manifestatio Patris, praedicatio Evangelii, debellatio hostium Dei, peccati, mortis, Diaboli; praecipuum vero, et a quo pendebant omnia reliqua, erat, ut persolveret obedientiam vel justitiam obedientialem *Deo.*—Et haec justitia est magnum et nobile thema et subjectum

doctrinae Evangelicae, *Rom.* i. 17; et de ea necessario et primario erudiendus erat mundus, et in gloriam Justificantis, et in manifestationem verae doctrinae Justificationis. Jam ergo plane argui potuit de hac justitia, ex hoc, quod Christus redierit ad Patrem, quod facere non potuisset nisi perfecto opere ad quod praestandum fuerat missus. Non sine ratione additur, *Et vos Me non videtis amplius:* id est, Quamvis vos Mihi amicissimi, conjunctissimi, tamen praesentia Mea non fruemini amplius: unde argui potest quod merito Meo fruimini; praesertim vero cum vos videat mundus donis Spiritus Mei ita locupletatos." The explanation of these last words is a sample of the unhappy excogitations to which divines have been driven through the determination to make every word in Scripture support a favorite hypothesis.

Donne, in the Sermons already quoted, in which he treats of this promise of the Comforter, takes δικαιοσύνη to mean *our righteousness*, and then proceeds to speak of the manner in which the conviction of this our righteousness is produced by the Holy Spirit. "Now the reproof of the world, the convincing of the world, the bringing of the world to the knowledge, that, as they are all under sin by the sin of another, so there is a righteousness of another that must prevail for all their pardons,—is thus wrought. The whole world consisting of Jews and Gentiles, when the Holy Ghost had done enough for the convincing of both these, enough for the overthrowing of all arguments which could either be brought by the Jew for the righteousness of the Law, or by the Gentile for the righteousness of works,—all which is abundantly done by the Holy Ghost in the Epistles of St Paul and other Scriptures,—when the Holy Ghost had possest the Church of God of these all-sufficient Scriptures, then the promise of Christ was performed; and then, though all the world were not presently converted, yet it was presently convinced by the Holy Ghost, because the Holy Ghost had provided in those Scriptures, of which He is the Author, that nothing could be said in the world's behalf for any other righteousness, than by way of pardon in the blood of Christ." It is a pity that Donne was not content to abide by what he had already said in the same Sermon, in the passage cited above (p. 344), where he shewed that our Lord's promise with regard to the conviction of the world was not meant to be accomplisht immediately, but was to receive an ever-widening fulfilment in generation after generation.

This is one of the temptations to which ingenious men are exposed, not to lay firm hold on the truth, even when they have got hold of it, but to let it slip, while they are chasing some new phantom which starts up before their mind. Donne, from the peculiar character of his intellect, from his acuteness, his rich fancy, and that wit which is the combination of the other two qualities, would have been especially apt to run into this errour of sophists and rhetoricians,—which his reverence for the Fathers would rather have encouraged than represt,—had it not been for his earnest devotion, and his deep conviction of sin, which give a life and reality to his sermons, such as no ingenuity can attain to. Still there are many passages in his writings, where it is plain that he forgot to pull in his leaders ; and they gallop away with him at times over hill and dale, over ploughed land and waste.

Lampe, adopting the view that δικαιοσύνη is our righteousness, enforces and illustrates it from his rich stores of scriptural learning. "De *justitia* loquens intelligit eam quae peccato directe est opposita, quaeque judicii fundamentum est, justitiam nempe peccatoris coram Deo, quae est *ex Jehova*, Jes. liv. 17, *in Jehova*, Jes. xlv. 23, et ipse *Jehova*, Jerem. xxiii. 6. *Convictio de justitia* comprehendit ut quis jus Dei in condemnando peccatore—agnoscens, nullam sibi viam coram judicio Dei subsistendi relictam esse sentiat, adeoque propriam justitiam prorsus abneget (Ps. cxliii. 2, Jes. lxiv. 10) ; utque simul de veritate et sufficientia lytri a Christo persoluti plenissime persuadeatur (Jerem. iii. 23), ita ut desiderium seu *sitis justitiae* inde gignatur. Haec convictio—est necessaria ; quia justitia haec unicum reconciliationis cum Deo medium est :—quare ignorantia ejus Israelem perdidit : Rom. x. 3.—Neque tamen sine ope Spiritus haec justitia cognosci poterat. Admirabilis ille justitiam divinam placandi modus est mysterium lumini naturae impervium: Phil. iv. 7.—Nullibi nisi in Evangelio revelatur: Rom. i. 17. Et hoc nondum sufficit. Ita enim per fastum natura insitum homo ad propriam justitiam erigendam pronus est, ut, nisi efficacia Spiritus humilieter, ad abnegandam omnem in carne fiduciam adigi nequeat.

"Primum argumentum est, *quia* Jesus *vadebat ad Patrem suum.* —Veritatis ea indigitatae demonstratio ad conscientiam in mundo opus est Spiritus Sancti. Indubitato enim pertinet ad summa fidei mysteria : 1 Tim. iii. 16.—Demonstrata vero haec veritas argumentum erat firmissimum adductae justitiae. Nam vadens ad Patrem

per passiones *cor suum appignorabat*, quod a nulla creatura exspectari poterat (Jerem. xxx. 21); adeoque probabat se Eum esse qui ultro veniebat (Ps. xl.), qui *potestatem habebat animam ponendi* (Joh. x. 18). Vadens ad Patrem per mortem, quando *spiritum suum in manus ejus commendabat*, declarabat se esse Pontificem illum immaculatum (Hebr. vii.), qui omnes suos adversarios provocabat (Jes. l.); unde jam in articulo mortis jus habebat latroni Paradisum addicendi, et statim post hunc abitum *in Spiritu justificabatur:* 1 Tim. iii. 16. Praecipue vero justitia haec demonstrabatur, quando per adscensum in coelum ad Patrem pergebat. Nam per hunc aditum thronum regni occupabat, quod *in justitia fundatum* erat (Ps. lxxxix. 14: xcvii. 2), quod merces laboris ejus erat (Jes. liii. 10, 11), quodque consequenter occupare non potuisset, nisi omnia consummavisset quae a 'Sponsore et summo Sacerdote nostro exspectabantur. A Patre igitur admissus declarabatur ut *Servus in quo sibi complacebat:* Jes. xlii. 1. Porro cum abitu ejus ad Patrem effusio Spiritus Sancti juncta erat, quae ipsa quoque plenariam justitiam acquisitam esse demonstrabat. Post eam enim *sanctum sanctorum ungi* demum poterat: Dan. ix. 24.—

"Aliud argumentum additur, quia discipuli Jesum *non amplius videbant.*—Haec veritas itidem per Spiritum docenda erat. Ita enim discipuli juxta cum omnibus Judaeis exspectatione regni terreni a Messia erigendi—fascinati erant, ut praejudicio hoc nisi per Spiritus illuminationem liberari nequirent. Triplici autem modo haec verba cum praecedentibus nexa esse concipi queunt. Primo possunt argumenti immediate praecedentis propiorem dare elucidationem.—Et · tum declaratur—opus ita consummatum, ut redire amplius in terram non haberet opus. Secundo verba haec ut consectarium ex antecedentibus queunt considerari.—Erat enim non exiguum in eo contra causam Christi praejudicium, quod a discipulis non amplius conspiceretur.—Ut vero objectionem hanc Dominus eluderet, docet veram rationem, cur oculis eorum se subduceret, non esse aliam quam *iter ad Patrem*, et occupationem throni supra omnia regna mundana evecti. Quod si quis ellipsin—respuat, ille verba nostra tanquam novum argumentum considerare poterit,—justitiam aeternam esse adductam. Argumentationi huic facem praefert Apostolus, Heb. viii. 4. *Si esset in terra*, sive, quod eodem recidit, *si in terra mansisset, non esset Sacerdos.* Cum enim sacerdos sanctuarium debeat habere in quo offerat, neque sanc-

tuarium terrestre Christo conveniret, necessarium erat ut coeleste haberet, et relicta terra intraret.—Hoc vero argumentum eo magis notatu dignum erat, quia ita discipuli praemuniri poterant contra Pseudoprophetas dicentes, *Hic et illic Christus est;* cum genuini Christi asseclae nullam visibilem ejus praesentiam in terris exspectent, ne in ipso quidem regno ultimorum temporum glorioso, et *beati sint qui non vident, et tamen credunt.*"

By the Arminian divines Chrysostom's historical view is followed. The explanation given by Grotius has already been quoted in p. 331. Wetstein's is to the same effect. "Reum, hoc est, Christum, innocentem justumque fuisse de demonstrabit, quod coelo receptus est, ut ibi ad dextram Patris sederet, et aeternum regnaret." In Hammond's Paraphrase the meaning of this unfathomable declaration is happily reduced to a minimum: "He shall vindicate and justify My mission and innocence by My ascension to heaven, taking Me away out of the reach of human malice, and rewarding My patience with His consolations;" as though our blessed and eternal Lord had been a good man, who, having met with cruel usage in this life, was to be remunerated for his sufferings in the next. Even Socinus has not lowered these words more by his singular explanation in his *Explicationes Locorum sacrae Scripturae:* "*De justitia*, quia justum est, vel fuit, Christum auferri e conspectu hominum, et nunquam ab eis conspici, quem ita indigne tractarunt."

Bossuet, in his 20th *Méditation sur l'Evangile*, explains δικαιοσύνη with reference to the righteousness of faith. "Pour entendre cette seconde conviction du Saint-Esprit, il faut savoir que la justice chrétienne vient de la foi; selon cette parole du prophète répétée trois fois par saint Paul, *Le juste vit de la foi.* Mais la véritable épreuve de la foi, c'est de croire ce qu'on ne voit pas. Tant que Jésus-Christ a été sur la terre, sa présence a soutenu la foi de ses disciples: aussitôt qu'il fût arrêté, leur foi tomba; et ceux qui auparavant croyoient en lui comme au rédempteur d'Israël commencèrent à dire froidement, *Nous espérions qu'il devoit racheter Israël;* comme s'ils disoient, mais maintenant après son supplice nous avons perdu cette esperance. Voilà donc la foi des apôtres morte avec Jésus-Christ. Mais quand le Saint-Esprit l'eut ressuscitée, en sorte qu'ils furent plus constamment et plus parfaitement attachés à la personne et à la doctrine de leur maître, qu'ils ne l'étoient pendant sa vie, on vit en eux une véritable foi, et dans cette

foi la véritable justice; qui étant l'ouvrage du Saint-Esprit, il s'ensuit qu'il donna au monde une parfaite conviction de la justice." This shews a very low, superficial conception of the meaning and power of faith, and of its connexion with Christian righteousness; as though this righteousness were granted to a mere act of the understanding, exercised somewhat arbitrarily; and as though the worth of faith depended, not on its own πληροφορία, but on the remoteness and invisibleness of its object. Such however is the prevalent notion of faith in the Church of Rome; nor could one expect anything profounder from the eloquent French rhetorician.

The primary meaning of our text is clearly set forth by Tittmann. "Dominus post mortem videbatur causa sua cecidisse, talisque esse, qualem clamabant Judaei, homo rebellis, impostor, rex Judaeorum opinatus. Sed postquam redierat e morte in vitam coelosque conscenderat, tum demum intellectum est eum esse justum, sanctum, innocentum, immo vero, quem se erat professus, Filium Dei, missum Servatorem humani generis. Quodsi non fuisset, Deus eum nec revocasset e morte, nec in coelum recepisset, nec Sanctum Spiritum misisset. Atque haec est hoc loco δικαιοσύνη, nempe sanctitas et innocentia Christi. Haec manifesta reddebatur, cum Apostoli, illuminati a Sancto Spiritu, praedicarunt inter omnes gentes, ac primum inter Judaeos, Jesum, quem contemserant, conviciis lacessiverant,—cruci affixerant,—hunc eundem rediisse e morte in vitam, ad Patrem profectum esse, ornatumque gloria et majestate divina. Igitur sensus hic est: efficet, nimirum per Apostolos, ut mundus, in primis Judaicus, intelligat, qualis ego et quantus sim. Atque id discipuli et ipsi tum demum plane et perspicue cognoscebant, cum Dominus non amplius versaretur inter eos, homo tenuis, visibili corpore, et tamen sentirent ipsum vivum ac potentem, nihilque non praestantem eorum quae esset pollicitus; id quod Dominus innuere voluit verbis his, καὶ οὐκ ἔτι θεωρεῖτέ με."

Among the recent commentators on St John, Luecke, in his elaborate work, examines the various explanations of this passage. "Δικαιοσύνη in this verse is interpreted to be δικαιοσύνη τοῦ Θεοῦ, in St Paul's sense, by Cyril, Augustin, Erasmus, Luther, Melanchthon, Calvin, and most of the Protestant exegetical writers of the 16th and 17th centuries; as also by Lampe, Michaelis, Storr. So is it by De Wette, only with this modification, that he does not refer it to the mode of obtaining justification, as set forth by St

Paul, but to the victorious power of God's justice manifesting itself to the world. If however, according to the above-stated hermeneutical canon, δικαιοσύνη in our verse must be understood of the personal righteousness of Christ, it is impossible to explain this passage by St Paul's doctrine of the relation between the sin of the world and the atoning righteousness of God. According to this relation, the explanatory ground, which follows ὅτι, ought to be, that Jesus gave His life for the salvation of the world, or devoted Himself for the world (xvii. 19): this however is not contained in the words ὅτι ὑπάγω κ. τ. λ. I pass over the explanation of δικαιοσύνη given by Grotius, as referring to the distributive justice of God, and that of the Socinians, who interpret it of objective justice, in Kuinoel's words, 'de eo quod jus et fas est, quod fieri debet, dum ad Patrem abeo.' By the above-mentioned canon every interpretation is inadmissible, which does not proceed on the assumption that δικαιοσύνη is the personal righteousness of Christ. If we take this as establisht, the 10th verse, viewed in connexion with the whole ἔλεγχος, must be understood as follows: while the Holy Ghost convinces the world that it is sin not to believe in Jesus, He also proves to the world, that that which it persecutes is righteousness, in other words, that Christ, whom it hates, although crucified, is no malefactor, as it supposes, but the Just One. Thus the ἔλεγχος advances, from the sin of the world, which does not believe, because it does not recognise the righteousness of Christ, to the proof of Christ's righteousness. But this is proved by His going to the Father, into glory."

Tholuck agrees with Luecke: and so does Olshausen, but, as usual, looks more closely into the spiritual meaning of the passage. "As the Spirit reveals the negative side (sin), so in the second place does He also reveal the positive side, righteousness. Nothing is more natural than that to the insight into sin should be added an insight into that condition where sin is removed, that is, righteousness.—If Christ's going to the Father were mentioned alone, this might be regarded as a testimony of His perfect righteousness; but then the words, οὐκέτι θεωρεῖτέ με, have no meaning. We must therefore take ὑπάγειν as expressing His removal from sight, and must combine this His bodily absence with His invisible, all-pervading efficacy. Then we get the following sense, which is perfectly suited to the context: the Spirit convinces, as of sin, so of righteousness;

for He makes manifest how the Saviour, though unseen in the body, works invisibly, and perfects our inward life.—Here the view taken by the Reformers, Luther, Melanchthon, Calvin, and subsequently maintained by Lampe and Storr, that δικαιοσύνη in this place refers to our justification before God, requires consideration. The advocates of this interpretation take the supplementary clause in the following manner: *the Spirit also works the conviction of the justification necessary for sinful man; for after My atoning death I go to the Father, and will work invisibly for you.* But if this supposition were tenable, the clause must necessarily have spoken expressly of the death of Christ, which is only remotely alluded to in the words ὑπάγω πρὸς τὸν Πατέρα, in so far as it was to precede His ascension. Nor can any meaning be extracted from the words καὶ οὐκέτι θεωρεῖτέ με, unless they are referred to the invisible dispensations of grace; but these belong to the work of sanctification, not of justification, and therefore do not suit this interpretation. Moreover, not only does δικαιοσύνη never mean justification in the language of St John, but not even in that of St Paul. The very profound and true idea involved in the Lutheran doctrine of Justification is exprest by λογίζεσθαι εἰς δικαιοσύνην, never by δικαιοσύνη alone."

Stier's exposition exhibits his intimate knowledge of Scripture, both of the letter and the spirit. "Here we have wholly to reject the interpretation, which is a special favorite with the Rationalists of our days, but unhappily has also been adopted by pious enquirers, both of ancient and modern times, according to which our Lord means nothing further, than that the Holy Ghost will convince the world of His righteousness, and that of His cause,—that, though He was rejected, He was innocent and just, and therefore that they who believed in Him had right on their side. Even Augustin says, 'Arguitur mundus de justitia eorum qui credunt;' but he did not mean that this was the only, and the whole sense. In proof of this, it is contended, our Lord's Resurrection and Glorification are referred to in the words ὑπάγω πρὸς τὸν Πατέρα· so that ὅτι would not be declarative, as we above stated it to be. Grotius, with a slight modification of this view, makes δικαιοσύνη absolute, supplying Θεοῦ. 'Ostendit Spiritus Deum aequum esse Rectorem, ut qui me extra omnem injuriae contactum, (hoc enim est, quod ait, *non videbitis Me*, ut supra vii. 36), in suae majestatis

consortium receperit.' Hezel, who even remarks that His going to the Father was itself His δικαιοσύνη, says that the Spirit was to convince the world that it was fitting and necessary that Jesus should go through death to the Father, in opposition to their false notions,—that the true Messiah was really to die. The main part however, as was before said, take δικαιοσύνη simply for My righteousness and innocence. What shall we say to all this? In the first place we will recognise the truth which lies amid the errour, and admit that, according to the phraseology of St John, we cannot, as in St Paul, take δικαιοσύνη to mean imputed righteousness or justification; so that primarily it must here be the δικαιοσύνη Χριστοῦ. We admit that the clauses dependent on ὅτι point to the three genitives,—the ἁμαρτία τοῦ κόσμου, that they do not believe,—δικαιοσύνη ἐμοῦ, that I go to the Father,—and the κρίσις τοῦ ἄρχοντος τοῦ κόσμου τούτου. This however, so far from exhausting, scarcely touches the grounds and purposes for which the world, after being convinced of its sin, was to be convinced of Christ's righteousness, and of the judgement of Satan. With the same, or greater propriety may we supply τοῦ κόσμου in all the three cases, if we look to the application and appropriation of the three convictions which the Holy Spirit purposes that the world should make. For when the world has had its sin set before it, will not the Spirit shew and offer it a righteousness instead thereof? will He allow it to fall, without further help, cut off from the righteousness of Christ, into the judgement of Satan? Therefore, although most weighty authorities, even among the ancients, found nothing in this verse beyond the righteousness of Christ, and although they are supported by a concurrence of modern commentators, from Beza, Bengel, Morus, Tittman, down to Olshausen, Luecke, and Tholuck,—the last of whom adopts the explanation of Euthymius δικαίου γὰρ γνώρισμα τὸ πορεύεσθαι πρὸς τὸν Θεὸν καὶ συνεῖναι αὐτῷ ἀεί—confirming it by the words ἐδικαιώθη ἐν Πνεύματι in 1 Tim. iii. 16,—yet we cannot possibly content ourselves with this sense, but look upon the δικαιοσύνη Χριστοῦ as merely the basis for the offer of this righteousness to every one who even now will believe. This is the view, given correctly, though not fully enough, by Klee, that He is the Righteous One *per eminentiam*, the Holy One of God, and the Sanctification and Justification of the world. There still remains an acquittal for the sin of the world; and Christ did not go

to the Father to judge the world, but the Prince of this world. Is not this evident from the connexion between this verse and the next? Else the necessary consequence from the second proposition, that Christ, whom the unbelief of the world crucified, is the Righteous One, must be the condemnation of the world.

"But let us look back at its connexion with the preceding verse, that we may discern its real force on this side also. The sinner, who retains and consummates his sin by unbelief in the Saviour, will either wholly give up all thought and care about becoming righteous, or,—what in the immediate bearing of the whole passage on Israel, and its fulfilment by them, was the commonest result, —will invent and fabricate a false righteousness of his own for himself. Against both of these procedures the Spirit of Truth must bear witness: and hence we cannot sufficiently keep in mind that in the second proposition also ἐλέγξει τὸν κόσμον forms the object of περὶ δικαιοσύνης. According to the spirit of the world, without the great revelation of the Comforter, we should give a totally different sense to the two correlative terms, sin and righteousness. By sin we should merely understand the transgression of the law. Under righteousness, we should either mean that God alone and His Holy One is righteous; or we should bring forward something about our own righteousness and virtue. Between these two senses lies the marvellous new testimony of the Spirit. Δικαιοσύνη, in its application to the world,—to this assertion we must cling, and from this we must start,—must be the complete opposite to ἁμαρτία. Moreover we must note, in tracing the connexion and transition between the two propositions, that, inasmuch as the overthrow of that false righteousness, which is mere sin so long as it is in unbelief, is prepared and included in the 9th verse, the 10th, if there is to be a full organic progress of thought, must take up this point. Consequently in full, 'the Holy Ghost convinces the world of righteousness, partly, that it must needs have a righteousness, partly, that it cannot find this righteousness in itself, partly, that it must seek this righteousness in another, namely in Christ.' Thus the passage is explained by Rieger, in his *Herzenspostille,* out of the depth of his practical understanding and familiarity with Scripture: and is he exegetically wrong? We need only at the utmost modify his expressions, and say, In that the Holy Ghost convinces the world of sin, so long as it does not believe in

Christ, He has already brought all its righteousness to nought: so that Rieger's first two thoughts are comprised in the previous conviction: and when, in immediate opposition to this, the righteousness of Christ is attested, can this be meant in any other sense, than that this is and will be the only righteousness of those who believe in Him? As Gerlach says, maintaining the true meaning against the modern commentators, 'He convinces the world that there is a righteousness of God, made manifest in Christ, which justifies and sanctifies the sinner.'

"As the ἔλεγξις of the Holy Ghost cannot but include the conviction, that there is no other righteousness than that of God in Christ, of Christ before God,—for the worst, most obstinate lie of sin, the cause of the most wilful unbelief, is the dream of our own righteousness,—so must it include the offer of Christ's righteousness to faith, which on the Day of Pentecost (Acts ii. 38), and continually afterward, in the preaching of the Apostles, follows immediately after the declaration of sin. Or can it be conceived that our Lord here, where He was assuredly giving a complete outline of the preaching of the Spirit to the world, should have made no mention of this? Here therefore the interpretation which we reject leaves a great chasm, places the sinful world and the righteous Christ in total separation from each other, although in fact the Spirit everywhere offers and holds out Christ to the world, unto righteousness.

"Herewith alone, we assert finally with full confidence, the explanatory ὅτι completely agrees. Luecke says, 'In that case the explanation which followed must have been, that Jesus was giving His life for the salvation of the world, or sacrificing Himself for the world; this however does not lie in ὅτι ὑπάγω.' We reply, it does lie therein; for this ὑπάγειν comprises His death, the overlooking of which is a great detriment to the meaning; and just before also, in v. 7, ὑπάγειν, if rightly interpreted, implies the act of gaining, obtaining, atoning: hence it does so likewise in v. 10. Christ alone goes to the Father *for us*, as our Mediator and High-priest: see the very same thought exprest in Hebr. ix. 24. Moreover, what is here said of not seeing Him, must refer, if it is to have a sense suited to the context, to faith in the unseen, and thus sets the righteousness of Christ, which is to be apprehended by faith, in opposition to the sin of unbelief. Why our Lord says θεωρεῖτε, addressing the disciples, has been explained by Bengel. 'Nec

tamen sine causa sermo est secundae personae: nam si cujusquam esset videre Jesum, Apostolorum esset; atque horum tamen ipsorum erat credere, et omnes ad credendum invitare.'

"All this sufficiently refutes what has been said against the exposition adopted by the Reformers concerning the righteousness of Christ offered to faith. It is a remarkable justification of this exposition, that, after the way had been prepared for it by Cyril and Augustin, the true meaning of our Lord's words was first brought forward clearly by the Reformers, with whom Erasmus concurs. In fact this is the only practical exposition: it has continually forced itself ever since on all preachers and practical expositors endowed with evangelical knowledge, and alone agrees with the actual testimony of the Spirit to the world from the day of Pentecost hitherto. For, as Luther says, 'we are not to know any other righteousness wherewith we can stand before God,—except this going of Christ to the Father, which is nothing else than that He took our sin upon His shoulders, and allowed Himself by reason thereof to be slain upon the cross, to be buried and to go down into hell, yet did not remain under sin and death and hell, but past through them by His Resurrection and Ascension.' Thus He who was exalted *gives repentance to Israel and forgiveness of sins* (Acts v. 31); and *by Him all that believe* are justified (Acts xiii. 39). This is the righteousness of God, according to Rom. iii. 26, given from heaven, and having validity in heaven. The watchword of the Reformation, *the Lord our Righteousness*, or *Christ our Righteousness*, may be misunderstood and misused; but it is and must ever be the centre of all the preaching of the Holy Spirit to a sinful and self-righteous world: and this is here declared beforehand by Christ Himself."

NOTE X: p. 125.

Every scholar will remember the account which Thucydides gives of the demoralization produced at Athens by the plague. It is such a revelation of the dark places of human nature, and so plainly shews how inefficient the intensest anticipation of suffering is to produce a conviction of judgement, that I will insert it here. Πρῶτόν τε ἤρξε καὶ ἐς τἆλλα τῇ πόλει ἐπὶ πλέον ἀνομίας τὸ νόσημα. ῥᾷον γὰρ

ἐτόλμα τις, ἃ πρότερον ἀπεκρύπτετο μὴ καθ' ἡδονὴν ποιεῖν, ἀγχίστροφον τὴν μεταβολὴν ὁρῶντες τῶν τ' εὐδαιμόνων καὶ αἰφνιδίως θνησκόντων, καὶ τῶν οὐδὲν πρότερον κεκτημένων εὐθὺς δὲ τἀκείνων ἐχόντων. ὥστε ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἠξίουν ποιεῖσθαι, ἐφήμερα τά τε σώματα καὶ τὰ χρήματα ὁμοίως ἡγούμενοι. καὶ τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι καλῷ οὐδεὶς πρόθυμος ἦν, ἄδηλον νομίζων εἰ πρὶν ἐπ' αὐτὸ ἐλθεῖν διαφθαρήσεται. ὅτι δὲ ἥδη τε ἡδὺ καὶ πανταχόθεν τὸ ἐς αὐτὸ κερδαλέον, τοῦτο καὶ καλὸν καὶ χρήσιμον κατέστη. θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπεῖργε, τὸ μὲν κρίνοντες ἐν ὁμοίῳ καὶ σέβειν καὶ μὴ, ἐκ τοῦ πάντας ὁρᾶν ἐν ἴσῳ ἀπολλυμένους, τῶν δὲ ἁμαρτημάτων οὐδεὶς ἐλπίζων μέχρι τοῦ δίκην γενέσθαι βιοὺς ἂν τὴν τιμωρίαν ἀντιδοῦναι, πολὺ δὲ μείζω τὴν ἤδη κατεψηφισμένην σφῶν ἐπικρεμασθῆναι, ἣν πρὶν ἐμπεσεῖν, εἰκὸς εἶναι τοῦ βίου τι ἀπολαῦσαι. II. § 53.

Arnold, who was fond of giving a reality to his religious teaching, by shewing the bearing of its principles, and exemplifying their operation, in social and political life, remarks, in his first Sermon, how the same facts were observed on other like occasions. "Those who have read the story of the Great Plague of London in 1666, or that of Florence in 1348, or of any other seasons of great pestilence which have visited countries possessing a knowledge of the Gospel, may remember the striking effect produced upon men's minds by those sweeping calamities. It seemed as if all were awake from a dream, had turned away from acting an unreal part, and were at once suddenly sobered and made in earnest. There was a separation broadly and strongly markt between the good and the wicked, like that which will take place in another world. Those who knew what would become of them after death, but had been playing away their lives in the usual follies of mankind, all began now to crowd the churches, to pray with most hearty sincerity, and to look upon sin in its true light, as their worst and most deadly enemy. The unbelievers on the contrary, those who had hardened their hearts effectually by a course of godless living, they too threw aside the covering which they had merely worn for the sake of the world's opinion, and began to serve their master, the Devil, without disguise. Thus the churches were thronged in one place, whilst every sort of abominable wickedness, open blasphemy, lewdness, rioting, robbery, and murder, were

practist without restraint in another. In short, the servants of God and of Satan took their part openly; and few, if any, held a middle course between them." Even at Athens some persons were roused to a higher pitch of magnanimity: οἱ ἀρετῆς τι μεταποιούμενοι, Thucydides says, αἰσχύνῃ ἠφείδουν σφῶν αὐτῶν, ἐσιόντες παρὰ τοὺς φίλους.

The ordinary occurrence of crimes at executions is noticed by Donne in his 37th Sermon, when he is urging that the fear of the Almighty Judge, if we kept it always before us, would keep men from sin. "We have seen purses cut at the sessions, and at executions; but the cutpurse did not see the judge look upon him: we see men sin over those sins today, for which judgement was inflicted but yesterday; but surely they do not see then that the judge sees them." It is sad to think that, in the face of this observation, legislators should have continued for centuries acting under the notion that punishment is almost the only preventive of crime.

NOTE Y: p. 130.

With regard to the meaning of the Comforter's third conviction, the great body of divines are in the main tolerably well agreed. Chrysostom indeed seems to narrow the sense, by resting the evidence of the judgement past upon the Prince of this world almost entirely upon the fact of the Resurrection. Πάλιν ἐνταῦθα τὸν περὶ δικαιοσύνης ἀνακινεῖ λόγον, ὅτι κατεπάλαισε τὸν ἀντίδικον. οὐκ ἂν δὲ ἁμαρτωλὸς ὢν κατεπάλαισεν· ὅπερ οὐδὲ δίκαιός τις ἀνθρώπων ποιῆσαι ἴσχυσεν. ὅτι γὰρ κατακέκριται δι' ἐμὲ, εἴσονται οἱ καταπατοῦντες αὐτὸν ὕστερον, καὶ τὴν ἀνάστασίν μου σαφῶς εἰδότες, ὅπερ κατακρίνοντος αὐτόν ἐστιν· οὐ γὰρ ἴσχυσέ με κατασχεῖν. ἔπει οὖν ἔλεγον, ὅτι δαιμόνιον ἔχω, καὶ ὅτι πλάνος εἰμι, καὶ ταῦτα μετὰ ταῦτα δειχθήσεται ἕωλα ὄντα· οὐ γὰρ ἂν αὐτὸν εἷλον, εἴγε ἁμαρτίᾳ ὑπεύθυνος ἦμην· νυνὶ δὲ κατακέκριται καὶ ἐκβέβληται. But Theophylact, while in the main he copies Chrysostom, gives a wider proof of this great victory, in the presence of the Spirit. Ἐκ τούτου δὲ πάλιν δίκαιον καὶ ἀναμάρτητον ἀποδείξει με τὸ Πνεῦμα, ἐκ τοῦ τὸν κοσμοκράτορα ὑπ' ἐμοῦ κατακριθῆναι

καὶ καταπαλαισθῆναι. ἐπειδὴ γὰρ ἔλεγον, ὅτι δαιμόνιον ἔχει, καὶ ὅτι ἐν τῷ Βεελζεβοὺλ θαύματα ποιεῖ, καὶ πλάνος ἐστι, ταῦτα πάντα, φησὶ, δειχθήσονται μάταια, κατακρίτου φανέντος τοῦ διαβόλου, καὶ πᾶσι δειχθέντος ὅτι ὑπ' ἐμοῦ νενίκηται, ὅπερ οὐκ ἂν ἠδυνήθην, εἰ μὴ ἰσχυρότερος αὐτοῦ ἦμην, καὶ πάσης ἁμαρτίας ἀλλότριος. τῶς δὲ ἐδείχθη τοῦτο; τῇ τοῦ Πνεύματος παρουσίᾳ πάντες οἱ πιστεύοντες εἰς Χριστὸν καταπάτημα καὶ ὕβριν ἐποίουντο τὸν κοσμοκράτορα. οὐκοῦν ἐδείκνυτο ἐκ τούτων καὶ ὅτι ὑπὸ Χριστοῦ κατακέκριται πολλῷ πρότερον.—καὶ ἄλλως δὲ, ἐλέγχει τὸν ἀπιστήσαντα κόσμον τὸ Πνεῦμα περὶ δικαιοσύνης, τούτεστιν, ὅτι ἐστέρηται δικαιοσύνης ὁ μὴ πιστεύων εἰς τὸν δίκαιον Ἰησοῦν, τὸν διὰ δικαιοσύνην ἀναληφθέντα εἰς οὐρανούς. ἐλέγχει καὶ κατακρίνει καὶ ὡς ῥάθυμον, ὅτι καταθρασυνθέντος τοῦ Σατανᾶ οὐδὲ οὕτως αὐτοῦ ἠθέλησε περιγενέσθαι.

Augustin, in his 95th Tractate on St John, refers the judgement to that at the end of the world. "Arguet etiam *de judicio, quia princeps hujus mundi judicatus est.* Quis est iste, nisi de quo ait alio loco, *Ecce venit princeps mundi, et in me nihil inveniet?* id est, nihil juris sui, nihil quod ad eum pertineat, nullum scilicet omnino peccatum. Per hoc enim est diabolus princeps mundi. Non enim coeli et terrae, et omnium quae in eis sunt, est diabolus princeps, qua significatione intelligitur *mundus,* ubi dictum est, *Et mundus per Eum factus est:* sed mundi est diabolus princeps, de quo mundo ibi continuo subjungit atque ait, *et mundus Eum non cognovit;* hoc est, homines infideles, quibus toto orbe terrarum mundus est plenus: inter quos gemit fidelis mundus, quem de mundo elegit, per quem factus est mundus; de quo Ipse dicit, *non venit Filius hominis ut judicet mundum, sed ut salvetur mundus per Ipsum.* Mundus eo judicante damnatur; mundus eo subveniente salvatur; quoniam sicut arbor foliis et pomis, sicut area paleis et frumentis, ita infidelibus et fidelibus plenus est mundus. Princeps ergo mundi hujus, hoc est, princeps tenebrarum harum, id est, infidelium,—de quibus eruitur mundus, quibus dicitur, *Fuistis aliquando tenebrae, nunc autem lux in Domino,*—princeps mundi hujus de quo alibi dicit, *Nunc princeps mundi hujus missus est foras,* utique judicatus est; quoniam judicio ignis aeterni irrevocabiliter destinatus est. Et de hoc itaque judicio, quo princeps judicatus est mundi, arguitur a Spiritu Sancto mundus; quoniam cum suo principe judicatur, quem

superbus atque impius imitatur. *Si enim Deus*, sicut dicit Apostolus Petrus, *peccantibus angelis non pepercit, sed carceribus caliginis inferi retrudens tradidit in judicio puniendos servari;* quomodo non a Spiritu Sancto de hoc judicio mundus arguitur, quando in Spiritu Sancto haec loquitur Apostolus?"

In his 143rd Sermon, on the other hand, Augustin applies our Lord's promise to the casting out of Satan through the power of Christ from the hearts of believers. "Nec inde se mundus excuset, quod a diabolo impeditur, ne credat in Christum. Credentibus enim princeps mundi mittitur foras, ut jam non operetur in cordibus hominum, quos Christus per fidem coeperit possidere; sicut operatur in filiis diffidentiae, quos ad tentandos et tribulandos justos plerumque concitat. Quia enim missus est foras, qui intrinsecus dominabatur, extrinsecus praeliatur. Etsi ergo per ejus persecutiones Dominus *dirigit mites in judicio;* tamen jam ipse hoc ipso quo foras missus est, judicatus est. Et de hoc judicio mundus arguitur: quia frustra de diabolo queritur, qui non vult credere in Christum, quem judicatum, id est, foras missum, et propter nostram exercitationem forinsecus oppugnare permissum, non solum viri, sed etiam mulieres et pueri et puellae martyres vicerunt. Sed in quo vicerunt, nisi in illo in quem crediderunt, et quem non videntes dilexerunt, et quo dominante in cordibus suis pessimo dominatore caruerunt? Et hoc totum per gratiam, hoc est, per donum Spiritus Sancti. Recte itaque idem Spiritus arguit mundum, et *de peccato* quia non credit in Christum; et *de justitia*, quia qui voluerunt crediderunt, quamvis in quem crediderunt non viderunt, et per ejus resurrectionem se quoque in resurrectione perfici speraverunt; et *de judicio*, quia ipsi si vellent credere, a nullo impedirentur, *quoniam princeps hujus mundi jam judicatus est.*"

In the 144th Sermon, which, as has already been observed, belongs to a different, probably an earlier, period of his life, and which is derived from a different collection, and has merely been placed next to the preceding one by the editors in consequence of the similarity of the subject, Augustin's explanation coincides with that given in the Tractate on St John. "Propter hoc et *de judicio* mundus arguitur, *quia princeps hujus mundi jam judicatus est;* id est, diabolus, princeps iniquorum, qui corde non habitant nisi in hoc mundo, quem diligunt, et ideo mundus vocantur; sicut nostra conversatio in coelis est, si resurrexerimus cum Christo. Ergo quemadmodum cum nobis,

id est, cum corpore suo, unus est Christus, sic cum omnibus impiis, quibus caput est, cum quodam corpore suo, unus est diabolus. Quapropter sicut nos non separamur a justitia, de qua Dominus dixit, *Quia ad Patrem vado;* sic impii non separantur ab illo judicio, de quo dixit, *Quia princeps hujus mundi jam judicatus est.*"

Tauler strangely misunderstands the meaning of the judgement, which is to be the subject of the Comforter's ἔλεγχος, but writes beautifully, as he always does. "The Holy Ghost reproves man for his judgement. What are these judgements? It means that every man passes judgement on his neighbour, civil or spiritual, and that they have no eyes for their own faults and sin, although Christ has said, *With what measure thou metest, with the same it shall be measured to thee again.* Ye shall judge nobody, that ye be not judged. Unhappily all men, bishops, prelates, priests and monks, provincials and abbots, gentle and simple, will try and judge one another; and therewith ye build great thick walls between God and yourselves. Beware thereof as ye love Almighty God and everlasting happiness; and prove and judge yourselves. This is useful to you, if ye desire to be blessed, and to stand, and if ye would escape being judged by Almighty God, and by all His chosen saints. A man should judge nothing that is not a plain mortal sin. He should much sooner and rather bite his tongue that it bleed, than judge a man in little or in great things. One should leave this to the eternal judgement of God; for from man's judgement upon his neighbour there grows a complacency in oneself, an evil arrogance, and a contempt for one's neighbour. This fruit is therefore truly a work of the Devil, whereby many a heart is defiled; and then the Holy Ghost is not truly in man. But where the Holy Ghost is truly with His presence, He judges by that same man where it is necessary; and then that man waits for the hour and occasion when it is fitting to punish. This must not be done so as, before one heals one wound, to inflict three or four violently. One should not even punish a man with hard words, but friendly and kindly. One should not crush a man, nor lower him in any other man's heart, be he civil or spiritual; but it should come out of a pure love, friendship, and gentleness. Herewith a man abides within himself, in humility and poverty of spirit; and this he then bears within him wherever he goes and whatever he does, whether amid a congregation or alone. And herewith he profits no one else but himself, in a true simplicity, and lets all

such things lie as do not concern him, and are not committed to him."

Luther, as usual, exemplifies the conviction of judgement by a reference to his own times, and finds it a source of inexhaustible comfort and strength. "Christ does not speak here of a worldly judgement, as the world judges in its own matters, which relate to body and goods, lands and persons; but this is a spiritual judgement, which pertains to the government of souls and consciences. It follows plainly from what went before. For where righteousness comes, there judgement must be held; since righteousness has two works, help and punishment. By help the innocent are saved and maintained; by punishment the wicked and wrong-doers are hindered and checkt. Therefore, as the world is rebuked for that righteousness which holds good before God, for that it has not this righteousness, and will not accept it, but sets up another righteousness of its own; in like manner is it to be rebuked for judgement, because it takes upon itself to punish and condemn in matters which it does not understand, and in which it has no right or authority to punish. For here it lifts itself up, when such things are preacht and taught through the reproof of the Holy Spirit, as, that all men are under sin, and that without Christ there is no counsel or help against sin, and no righteousness before God except in Christ. This the world cannot and will not brook or hear, but begins to condemn this sermon, and to persecute all who cleave to it and confess it, and claims a right and authority for such judgement or condemnation and punishment, as though exercising it in God's name, and all the while bears the name of the Christian Church. For here the world chooses to be Master Clever, and Satan to be God himself; and they presume to declare and decide what is right or wrong, punishable or acceptable, in divine things. For it sets to and condemns the sermon of the Apostles and of the Gospel, and all who abide thereby, to the bottomless pit; and this it does by its highest regular power, right, and authority, which are given to it by God to punish the wicked. This it uses against God and His Christians, to destroy the preaching of the Gospel therewith. Thus the two judgements run counter to each other, in that the Holy Ghost by His sermon judges and rebukes the world; but the world sets itself in opposition, will not hear nor bear this, claims judgement for itself, says, this is not God's but the Devil's sermon and doctrine, so that it has not only a fair

plea not to accept them, but is also bound to condemn them, to prevent, and to root them out, through its judicial power, that is, for the sake of God and of righteousness.

"Well then, we must let these two judgements, that of God, and that of the world, and of its Prince, the Devil, run and clash against each other; and we must wait and expect, and for God's and His word's sake must endure, that they should condemn us, persecute us, and, when they can, slay and murder us, in the service of their God. But in so doing we have the comfort, wherewith the Lord Christ has beforehand provided and armed us, as indeed we greatly need,—else would it be too hard for us to bear this judgement and condemnation,—in that He promises, not only that the Holy Ghost, by our means, shall rebuke the world on account of sin and righteousness, and also of judgement, but moreover shall uphold those who are His therein, and shall give effect to their judgement and rebuke against the opposite judgement and condemnation; so that in the end His judgement shall stand.

"This is what He means, when He says that the Prince of this world is judged. Here, in the first place, we are told and assured, that this judgement and condemnation of the world is not the judgement and sentence of God, or of Christ's Church, as the world gives out, and would have us believe, but is the Devil's judgement, and is already condemned by God; and we too are to count it groundless and condemned, and not to care for it, nor to follow or obey this judgement of the world, but may cheerfully let ourselves be condemned, and set this judgement or condemnation thereagainst, that Christ pronounces the world with its Prince to be condemned.

"This I say, because nowadays certain scatterbrains and popish dunces, now that they are forced to confess that our doctrine is right and scriptural, yet splutter against it, and cry that, because it has not been confirmed by councils, and because the government has not adopted, or rejects it, that doctrine is nothing worth; for that one must obey the government, and he who opposes it is seditious; and so forth. Nay, they would so arrange matters, that the government and men shall be set as judges over God's word; and we are to be free and blameless, so that we need not accept or confess it, if the government does not choose. Scripture

however says, not the world, the prince, or emperor, but the Holy Ghost is to be judge by the word. But the world must let itself be rebuked and judged, and must give heed to this judgement. And if the world opposes it, and would itself judge God's word, and condemn and command us to hold with it, we are to know that this judgement is condemned, and is the devil's, and that we are to resist it, as being condemned by God, and to say, *Dear Prince, Emperor, and World, I am indeed under thy power with my body and goods; and as to what thou shalt ordain concerning my body and goods, I must and will readily obey: but if thou stretchest out further into God's government, where thou mayst not, nor canst be judge, but must let thyself be judged, along with me and all creatures, by His word, there I must and will not follow thee, but do the contrary, that I may obey Him, and abide by His word. For if I were to obey thee, I should condemn myself, along with thee, by God's word; because Christ here concludes and says, What the prince of this world judges concerning God's word is already condemned.*

"In the next place, He also gives us the comfort that the Holy Ghost with His judgement shall prevail and make way against the world's judgement and condemnation, in order that we may not be dismayed at the power of the world and the devil, and their angry threats and terrours. For Christ here speaks very grandly and boldly. *Not only*, He says, *shall all emperors, kings, princes, or others, who rage against God's word, be condemned along with their judgement; but the prince of this world himself, who has more might and strength in his little finger than all the world together. And the Gospel shall not only be judge over flesh and blood, nay, not only over some of Satan's angels or devils, but over the prince himself, who has the whole world mightily in his hands, and is the all-wisest, mightiest, and thereto the all-fiercest enemy of God and His Christians, so that everything which is great, mighty, and wicked among men is nothing in comparison with him.* Moreover, by His word not only is the world's highest understanding, wisdom, and power condemned, but also the wisdom and power which the Prince of this world himself has and wields. *Nay*, He says, *there is no need of any further judgement or knowledge: he is already condemned.* So that the judgement of Christians, who have God's word, and judge accordingly, shall

stand and gain ground against him, until at last he is utterly overthrown. For this judgement against him is already won and confirmed : nay, he has long since been cast out, and is imprisoned and held in chains and bonds unto condemnation ; nor is anything wanting, except that this judgement and condemnation be made manifest and finally accomplisht before all the world ; so that, being cast down for ever to hell with all his members, he shall no more be able to assail God's word and Christendom. Therefore it behoves us not to dread or care for their judgement and condemnation, because we hear that it shall not harm us, but is already powerless, being condemned by God's contrary judgement, so that they shall not work or effect anything against us, however fiercely they rage against us with their condemnation, persecution, and murder, but must finally and for ever remain under condemnation, which is past against them both by God, and by us who judge after and by His word. And Christendom shall maintain the supreme judgement, and shall abide, as it has done hitherto, in despite of the Devil and the world."

Calvin takes κρίσις to mean, not the judgement upon evil, but the establishment of a right order ; although the declaration that judgement has past on the Prince of this world, as he himself observes, favours the ordinary interpretation. "Qui judicii nomen pro damnatione accipiunt, ratione non carent : quia mox subjicit Christus mundi principem esse judicatum. Mihi tamen videtur diversus sensus magis congruere, nempe quod accensa Evangelii luce patefaciat Spiritus, Christi victoria, qua Satanae imperium dejecit, statum mundi rite et ordine fuisse compositum ; acsi diceret, veram esse istam instaurationem qua reformantur omnia, cum ipse Christus subacto et triumphato Satana solus regnum obtinet. Judicium ergo rebus confusis et dissipatis opponitur.—Sensus est, Satanam quamdiu imperio potitur, miscere omnia et turbare, ut foeda sit ac deformis operum Dei confusio ; sed ubi tyrannide sua exuitur per Christum, tunc mundo reparato ordinem bene temperatum lucere. Ita mundum Spiritus de judicio convincit, hoc est, quod Christus, devicto iniquitatis principe, quae prius collapsa erant et divulsa in ordinem restituit." Doubtless the condemnation of evil implies the confirmation of that which is good ; but since the second clause declares that judgement has been executed on the Prince of this world, it is better

to understand the same word in the same sense in the first clause.

Beza renders κρίσις in the subjective sense of *judgement*, so as that the world is to be convinced of having judged erroneously. "Postremo arguetur mundus *de judicio*, id est, huc adigetur ut Me, quem veluti fabri filium contemserit,—vere Dei Filium agnoscat, qui solutis mortis doloribus tunc ero dextra Dei exaltatus. *Quia*, inquit, *princeps hujus mundi judicatus est:* id est, quia re ipsa intelligent et cognoscent Me, diabolo superato, imperium in mundo exercere, cum viderint omnes sese frustra vobis opponere, quoniam vos armabo virtute illa coelesti, qua destruatis omnem celsitudinem quae extollitur adversus cogitationem Dei, et captivam ducatis omnem cogitationem ad obediendum mihi." Among the many objections to this interpretation, *judgement* in the first clause is taken in a different sense from that of the verb *judging* in the second. Besides it would be a sorry anticlimax, after the conviction of sin and of righteousness, to add what is implied in both the former, and much less important than either of them: and too much stress is laid on the miraculous works of the Apostles, as evincing that the Prince of this world had been judged; while the great act by which that judgement is accomplisht is left out of sight. The first of these objections applies also to Beza's second interpretation: "coargui denique judicii, quod eum ignoret atque etiam oppugnet, cui tradita est omnis in coelo et terra potestas; quoniam videlicet eum repudiat qui tollit peccatum, qui sua virtute nunc regnans nos justificat, qui denique diabolum vicit." In Beza's third interpretation,—"De judicio denique, quod incredulis esse paratum, et in ipsorum principe Satana jam aliquatenus exsertum cogentur ex Apostolica doctrina et ejus efficacia cognoscere,"—κρίσις is taken in the right sense; but the rest is vague and unsatisfactory.

Cartwright has better seized the meaning and force of the Comforter's third conviction. "Denique mundum coarguet de judicio, et potestate illi in terris et coelo tradita, ut qui omnium despicatissimus habebatur, is gloriosissimus princeps comprobetur. In quo etiam Apostoli in Actis diligenter elaborarunt. Hujus rei firmissimum argumentum ab effectis affert, quod mundi princeps judicatur, fugatur, et profligatur, mortis, peccati imperium illi in fideles ademptum, omniaque obstacula, quae nostram salutem remorari possint,

summota; ut ab inimicis nostris liberati ei serviamus in sanctitate et justitia omnibus diebus vitae nostrae. Quod primum singularem consolationem habet; omnes, vel potentissimos Ecclesiae hostes fundendos et sternendos esse. Deinde admonitionem, ut nos exploremus an justitia Christi induti simus: nam si hoc sit, sequatur etiam nos in Christi potestatem a tyrannide peccati assertos pietati et justitiae studere, et strenue operam dare."

Lightfoot, as usual, is sensible and intelligent, in addition to his vast learning. "Judicatum fuisse Diabolum, bene notum, cum Salvator eum devicerit per obedientiam mortis suae: Heb. ii. 14. Atque indicium primum istius judicii et victoriae erat, cum Christus a mortuis resurgeret: proximum, cum Gentiles e carcere Satanae liberaret, per Evangelium, eumque ipsum carceri manciparet, ut Apocal. xx. 1, 2, qui locus in haec verba optime commentatur. Utrumque arguit plane, Christum judicaturum totum mundum, nempe omnes in ipsum non credentes, cum jam judicaverit Principem mundi. Atque hic in mentem revocaveris sententiam Judaeorum de Judicio sub Messia; ipsum non omnino judicaturum Israelem, sed Gentiles solum; imo Israelitas potius judicaturos Gentiles, quam ipsos esse judicandos. At qui judicavit Principem hujus mundi, auctorem infidelitatis, judicabit etiam omnes infideles."

Hammond, on the other hand, is as meagre as ever. "Thirdly, He shall urge and work revenge upon Satan and his instruments, who crucified Me, and retaliate destruction back upon them." It is really surprising how so good a man should have had such a dim apprehension of Christian truth, as he perpetually evinces in his Paraphrase and Notes. From the fear of getting out of depth, he wades about kneedeep in the sand.

Donne follows Calvin in understanding κρίσις as primarily meaning *order*, but takes no account of the light thrown on the object of the Comforter's conviction by the declaration upon whom it had actually been exercised. Thus neglecting the clue which might have kept him right, he wanders through a maze of his own luxuriant fancies. "After those two convictions of the world,—that they are all under sin, and so in a state of condemnation; and secondly that there is no righteousness, no justification to be had to the Jew by the law, nor to the Gentile by nature, but that there is righteousness and justification enough for all the world, Jew and Gentile, in

Christ; in the third place the Holy Ghost is to reprove, that is still, to convince the world, to acquaint the world with this mystery, that there is a means settled to convey this righteousness of Christ upon the world, and then an account to be taken of them who do not lay hold upon this means; for both these are intended in this word *judgement.* He shall reprove them, prove to them this double signification of judgement; first, that there is a judgement of order, of rectitude, of government, to which purpose He hath establisht the Church: and then a judgement of account, and of sentence and beatification upon them who did, and malediction upon them who did not apply themselves to the first judgement, that is, to those orderly ways and means of embracing Christ's righteousness, which were offered them in the Church. God hath ordered all things in measure and number and weight: *Let all things be done decently and in order; for God is the God of order.*—And this order is this judgement; the court, the tribunal, the judgement-seat, in which all men's consciences and actions must be regulated and ordered, the Church.

"The order and judgement we speak of is an order, a judgement-seat establisht, by which every man, howsoever opprest with the burthen of sin, may, in the application of the promises of the Gospel by the ordinance of preaching, and in the seals thereof in the participation of the sacraments, be assured that he hath received his absolution, his remission, his pardon, and is restored to the innocency of his baptism, nay, to the integrity which Adam had before the Fall, nay, to the righteousness of Christ Jesus Himself.—And this power of remission of sins is that order and that judgement which Christ Himself calls by the name of the most orderly frame in this or the next world, a kingdom.—The Holy Ghost reproves thee, convinces thee, of judgement, that is, offers thee the knowledge that such a Church there is, a Jordan to wash thine original leprosy in baptism, a city upon a mountain to enlighten thee in the works of darkness, a continual application of all that Christ Jesus said and did and suffered to thee.—And make that benefit of this reproof, this conviction of the Holy Ghost, that He convinces thee *de judicio*, assures thee of an orderly Church establisht for thy relief, and that the application of thyself to this judgement the Church, shall enable thee to stand upright in that other judgement, the last judgement; which is also enwrapt in the signification of this word of our text.—

"As God began all with judgement; for He made all things in measure, number, and weight;—as He proceeded with judgement in erecting a judicial seat for our direction and correction, the Church; so He shall end all with judgement, the final and general judgement at the resurrection.—But was this work left for the Holy Ghost? Did not the natural man, that knew no Holy Ghost, know this? Truly, all their fabulous divinity, all their mythology, their Minos and their Rhadamanthus, tasted of such a notion as a judgement. And yet the first planters of the Christian religion found it hardest to fix this root of all other articles, *that Christ should come again to judgement.*—But to say the truth, and all the truth, howsoever the Gentiles had some glimmering of a judgement, that is, an account to be made of our actions after this life, yet of this judgement which we speak of now, which is a general judgement of all together, and that judgement to be executed by Christ, and to be accompanied with a resurrection of the body,—of this the Gentiles had no intimation: this was left wholly for the Holy Ghost to manifest. And of this, all the world hath received a full convincing from Him; because He hath delivered to the world those Scriptures which do so abundantly, so irrefragably establish it."

His conclusion is grand. After speaking of the terrours of the Last Judgement, he adds, "Who can think of this, and not be tumbled into desperation? But who can think of it twice, maturely, and by the Holy Ghost, and not find comfort in it, when the same light that shews me the judgement, shews me the Judge too? Knowing therefore the terrours of the Lord, we persuade men, but knowing the comforts too we importune men, to this consideration, that, as God precedes with judgement in this world, to give the issue with the temptation, and competent strength with the affliction, as the wise man expresses it, that God punishes His enemies with deliberation and requesting (as our former translation had it), and then with how great circumspection will He judge His children; so He gives us a holy hope, that, as He hath accepted us in this first judgement, the Church, and made us partakers of the word and sacraments there, so He will bring us with comfort to that place, which no tongue but the tongue of St Paul, and that moved by the Holy Ghost, could describe, and which he does describe so gloriously and so pathetically: *You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company*

of angels, to the general assembly and Church of the firstborn who are written in heaven, and to God the Judge of all, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling that speaks better things than that of Abel."

Bossuet's *Meditation* on our verse is rhetorical, vague, and empty, and has that air of unreality, not to say untruth, which so often characterizes French eloquence. Indeed the denunciation of the world is just what one might expect from a declaimer living in the midst of the Court of Louis the Fourteenth. "Jésus-Christ a dit ci-dessus : *C'est maintenant que le monde va être jugé : c'est maintenant que le Prince de ce siècle va être chassé.* Comment est-ce que Jésus-Christ juge le monde dans le temps de sa passion? C'est en se laissant juger, et en faisant voir par l'inique jugement du monde sur Jésus-Christ, que tous ses jugemens sont nuls. Le Saint-Esprit qui est descendu, confirme ce jugement contre le monde. Qu'a opéré le jugement du monde sur Jésus-Christ? rien autre chose qu'une démonstration de son iniquité. La doctrine de Jésus-Christ qu'on croyoit anéantie par sa croix, se relève plus que jamais : le ciel se déclare pour elle ; et au défaut des Juifs les Gentils la vont recevoir, et composer le nouveau peuple. C'est l'ouvrage du Saint-Esprit, qui, descendu en forme de langue, montre l'efficace de la prédication apostolique. Toutes les nations l'entendent : de toutes les langues il ne s'en fait qu'une, pour montrer que l'Evangile va tout réunir. Le prince de ce monde est jugé : tous les peuples vont consentir à sa condamnation. Jugeons le monde : condamnons le monde. L'autorité qu'il se donne de nous tyranniser par ses maximes et ses coutumes, a donné lieu à condamner en la personne de Jésus-Christ la vérité même. O monde! je te déteste : le Saint-Esprit te convainc de fausseté. N'adhérons au monde par aucun endroit ; sa cause est mauvaise en tout.—C'est donc par là que le monde est jugé. La vie que le Saint-Esprit inspire aux fidèles, condamne toutes ses maximes. Il n'y a plus d'avarice, où chacun apporte ses biens aux pieds des apôtres : il n'y a plus de divisions, ni de jalousie, où il n'y a qu'un cœur et qu'une âme : il n'y a plus de plaisirs sensuels, où l'on a de la joie d'être flagellés par l'amour de Jésus-Christ : il n'y a plus d'orgueil, où tout est soumis au conducteurs de l'Eglise, qu'on rend maîtres de tous ses désirs, et plus encore de soi-même que de ses richesses. Commençons donc cette vie chrétienne et apostolique, et laissons-

nous convaincre par le Saint-Esprit." The rule for the extinction of pride in the last sentence but one is curious. Bossuet seems to have forgotten that the Apostles themselves were liable to that vice, and how anxiously their Divine Master warns them against it, how the example which He set before them for the guidance of their lives was that of the Son of man, *who came not to be ministered to, but to minister.* This is one of the primary fallacies in the Romish view of the Church, proceeding upon a kind of assumption that they who enter the ministry, do thereby acquire a sort of immunity from the ordinary sinfulness of mankind. That such an assumption is utterly baseless, has been too plainly proved by the miserable experience of eighteen centuries. For, though there are certain sins to which the clergy are in some measure less exposed, and consequently less prone, their peculiar condition has given birth to new forms of sin especially belonging to it; among which are new shades and modifications of pride: and even if this assumption were not thus groundless, the system built upon it would be most injurious, no less to the Clergy, to whom this submission is to be paid, than to the Laity, whose Christian life under it ceases to be *a reasonable service,* and is never allowed to emancipate itself from the swathing bands of rules and ordinances. Moreover, though the advocates of such a system are apt to boast of the manner in which it recognises and inculcates the great Christian duties of submission and self-sacrifice, yet in fact this recognition is merely partial, stopping short at the outward act, the act of submission to a visible superior, the act of giving up outward possessions: and these acts, when they are performed according to prescribed modes, in deference to authority, are far from implying the spiritual realities, which alone can give them true worth, and which strengthen and elevate the character of the agent, while formal acts enfeeble and dwarf it.

Lampe, as he is wont, is clear and full, though he has too much of that logical formalism which marks the Calvinistic school of theology. "De judicio addit, quod et alias apud Prophetas frequentissime solet justitiae Christi et regni ejus jungi: Ps. lxxxix. 14. xcvii. 2., etc.—Judicium hoc est pars Regni Christi, et inchoatur in hac vita, quando electis non solum sententia absolutoria per justitiam Christi ad conscientiarum tranquillationem applicatur, sed et lex fidei et sanctimoniae, quae κυρίως *judicia Domini*

appellari solet, praescribitur, quam ubi neglexerint, castigantur, ubi vero impleverint, favore Domini laeti fruuntur; quando ab altera parte hostes justitiae et regni Christi immissis poenis coercentur atque exscinduntur. Consummatur autem in futura vita, ubi omnes coram tribunali Christi sistendi.—Convincuntur ergo de hoc judicio, quibus demonstratur Christum post consummatam obedientiam vere regnum occupasse, adeoque quicunque in mundo servari vult, eum oportere ad Christum respicere ac confugere, eique se subjicere, Ps. ii. 12.—Triplex in Satanam judicium commemorat Scriptura, primum in Paradiso, alterum in passione et morte Christi, tertium in consummatione saeculi. Hic ad secundum respicitur, in eo consistens, quod cum justitia aeterna per obedientiam Christi adducta, coram tribunali Dei non tantum Satanae praetensum jus in Christum et electos fuerit plene abjudicatum, sed etiam sententia ejus condemnatoria confirmata. Judicium hoc a Patre postulat Filius: Zach. iii. 2.—Sic *Diabolus potestatem mortis habens* est abolitus: Hebr. ii. 14. Haec sunt vincula quibus constrictus est, non tantum ne noceat amplius electis, sed etiam ut ipse in poenam adservetur: Matt. xii. 29. Jud. 6.—Hoc judicium licet instaret, in praeterito tamen de eo quasi jam peracto Salvator loquitur, tum quia ante fores erat, tum quia ad tempus effusionis Spiritus Sancti respicitur, qui convincens mundum hoc judicium tanquam jam administratum erat publicaturus."

By some of the German rationalists, who were offended, both by the mention of the Spirit of Evil in this passage, and by the condemnation of the world implied in his being called its Prince, explanations to evade these objections were devised. Wetstein having already said in his note, "Judicem injustum judicabit: Pilatus conscientia criminis admissi torquebitur, atque ab officio removebitur: Diabolus vero, a quo omne peccatum ortum est, regno exuetur, tenebris ignorantiae et idololatriae per lucem Evangelii ubique terrarum dispulsis;" it was suggested by some that the Prince of this world in our passage must be Pilate, and that what Wetstein had instanced as an example of the judgement to be executed by the conviction of the Comforter, was in fact its consummation. Bolten for Pilate substituted the Sanhedrim, "whose cause the Spirit of God was to prove to be bad in the sight of the Jews, by means of the Apostles whom He inspired and enabled to work miracles." But even J. E. E. Schmidt, in his *Bibliothek für Kritik*

und Exegese des Neuen Testaments (II. 327), objected that "Jesus does not speak here merely of His controversy with the Jews, but generally of His controversy with all the opposers of His purpose. To the Founder of the kingdom of light the natural antagonist is the Prince of the kingdom of darkness, the kingdom then subsisting in the world.—Jesus may indeed have referred at the same time to His controversy with the Sanhedrim; for this opposition to His purpose might also be regarded as a work of the devil; because it resisted the establishment of the kingdom of light, and promoted the continuance of the kingdom of darkness." Yet Tittmann, both here and in XII. 31, interprets τὸν ἄρχοντα τοῦ κόσμου τούτου to mean "omnes eos quicunque tum inter Gentiles, maxime autem inter Judaeos, vim haberent potestatemque qua impedirent propagationem Evangelii, nominatim principes Judaeorum, Pharisaeos, legis peritos, sacerdotes.—Sed hic ἄρχων τοῦ κόσμου τούτου damnabatur, κέκριται, quatenus ejus vis ac potestas frangebatur aut imminuebatur, adeoque odia ejus, facta et consilia vana reddebantur atque irrita. Idque factum est per Spiritum Sanctum, ministerio Apostolorum, dum docerent Jesum esse Messiam unicum et verissimum, finem habere oeconomiam Mosaicam, non opus esse amplius ritibus a lege praeceptis, unam viam tenendae salutis esse fidem in Christum. Atque ita, quamvis resisteret princeps mundi, tamen evangelium Jesu Christi tradebatur ubique, Hierosolymis, in Palaestina, in toto orbe terrarum, ejusque regnum propagabatur; vicissim vero vis ac potestas improbitatis Judaicae frangebatur, in primis destructo templo et eversa republica Judaica." This interpretation falls short of the true meaning of the passage, inasmuch as it looks at little but the outward conflict which the Gospel had to wage, without taking sufficient account of the spiritual conflict against the power of evil, or of the dominion exercised by that power in the world. Rosenmüller is better here: "Diabolus intelligitur, qui Deo quasi excluso regnavit atque exercuit tyrannidem suam inter Gentiles et Judaeos, captivos eos ducens in omne peccatum et perditionem.—Illius vis atque potestas labefactata dicitur, quotiescunque per propagatam doctrinam aut susceptam disciplinam Christi homines e potestate ejus, sive erroris aut impietatis servitute, erepti sunt.—Ubi Judaei a Judaismo, Pagani ab idololatria abducti sunt, tum fassi sunt Satanam condemnatum ejusque vim esse fractam."

Here, as elsewhere, the views of the more recent German commentators, at least of the better part of them, come much nearer the truth. Luecke says, "In the first two convictions to be wrought by the Comforter, Jesus implies that the world may and is destined to acquire an insight into His righteousnes, and into the erroneousness of its own unbelief. Meanwhile the world, so long as it does not believe, is swayed by the power of the devil. This leads to the third ἔλεγχος, with which the Spirit's office of convincing closes. Every moral process closes with a κρίσις. The primary foundation and root of the world's resistance is the ἄρχων τοῦ κόσμου τούτου. As long as he has power over the world, it resists the Gospel. But his power lasts so long as he is not known in his state of condemnation. The world in its darkness cannot recognise this. Dwelling in the midst of shadowy unrealities, it is deceived by evil under the guise of good and right. Hence the delusion, the errour of the world, spoken of in v. 2, its servility, its frantic hatred of the Gospel. But in proportion as the true light, the Spirit, gains way in the world, good and evil are separated: the latter loses its speciousness, and therewith its power over the world: comp. III. 18—21. The Prince of the world appears in his nakedness, and consequently in his condemnation, and in his impotence: XII. 31. Thus the world, so far as it receives this conviction, is set free by the ἔλεγχος of the Spirit from its delusion and its hatred of the truth; but so far as it resists the first and second ἔλεγχος, it is judged, that is, condemned, along with its Prince. One may term this triple ἔλεγχος of the Spirit, which is continually going on in the world, the summary of the universal History of the Kingdom of God and Christ."

Tholuck's explanation, in his Notes here and on XII. 31, is to the same effect. "The meaning of our Lord's words is, When the divine principle of the Spirit that will spread among My disciples, shall produce these extraordinary effects in mankind, people will be forced to confess that the power of the evil Spirit, which opposes Me in the ungodly feelings of men, is broken. As by the incarnation and coming of the Saviour an inward judgement was commenced in the hearts of men (see c. III. 18), of which the Last Judgement is only the outward manifestation; in like manner an inward judgement upon the evil Spirit was then commenced, which

is to the end in the outward manifestation of his casting out at the Last Judgement: Rev. xx. 14. 1 Cor. xv. 26. The ordinary signification of the verb κρίνειν is very appropriate in this place. When God judges evil objectively, His judgement must be a sentence of condemnation: but that which God casts out objectively, must have its power overthrown subjectively, that is, in the world.—In that Christ appeared in the world, in that He fulfilled the most perfect obedience by His closing sufferings and death (Hebr. v. 8), in that He rose glorified from the dead, He broke down the power of evil: the Kingdom of God advanced mightily; and God's condemnation of evil was carried into effect. Christ sees Satan fall like lightning from heaven. For if the power of the kingdom of evil was overthrown by that great act of redemption, the power of Satan, the ruler over that kingdom, was also overthrown thereby."

The purpose of this conviction is well exprest in Olshausen's note on XII. 31. "The destruction of evil is the necessary consequence of the triumph of good, which alone can render it possible. The casting out of Satan (and of his angels with him) from heaven (Luke x. 18. Rev. XII. 7), necessarily implied the previous exaltation of Christ, and of His saints with Him, from earth to heaven. The judgement, as being the expulsion of evil from the great communion of the life of the universe, is not to be conceived as merely concentrated at the end of the world, but is continually going on through the whole of history, manifesting itself more plainly at certain moments, when good comes forward effectively in fuller power. When the disciples, through the powers of a higher world, drove out evil spirits that had been holding sons of Abraham in bondage, our Lord therein saw the fall of Satan from his throne (Luke x. 18); and when the Gentiles came pressing into the kingdom of God, He declared that Satan was wholly cast out. The partition-wall of the Law, which sin had rendered necessary between the Jews and the Gentiles, was removed by the power of Truth: instead of separation, came the union of all: Eph. II. 14."

I cannot wind up this Note better than with Stier's on this third branch of the conviction to be wrought by the Comforter. He begins with a reference to the rationalist deniers of the personality of the Spirit of Evil. "Even the Holy Ghost,—though He was to

make an end of all manner of accommodation, to strip off all Jewish colouring,—does not cease, but commences anew, to teach us the existence of a Devil: so that this must needs belong to some fundamental article of saving truth, without which what sin and what righteousness is, especially what is the atonement whereby Jesus procures the righteousness of sinners, cannot be thoroughly understood. He who knows Jesus, and then looks at the unbelief of the world, will, under the illumination of the Spirit, find no adequate solution for this, except in what we learn from 2 Cor. iv. 4. —How the judgement of the Prince of this world (c. xii. 31) is here connected with the whole process as its conclusion, after all that has been said it will not be difficult to perceive. The enemy of God, the cause of all sin and unrighteousness, who deludes the world into unbelief, loses his action utterly in his contest against the Saviour; and therefore it is gained for the world, over which he has no longer any right or power. In this judgement the victory of righteousness over sin is completed. It is a judgement wherein the cause of our salvation is decided, if we but will it. To testify this to the world is the consummation and end of the preaching of the Holy Spirit, whose conviction is either received by us for our comfort and strength, or, in an opposite case, turns into an announcement of Judgement.

"The ground of that future Judgement, toward which the world is advancing under the parting testimony of the Holy Ghost, lies in that judgement which has already been accomplisht by Christ's going to the Father, and which the Holy Ghost sets before us. In consequence of Christ's reconciliation, there is no longer any human hell, but only His heaven for those who believe in Him unto righteousness, or Satan's hell for all who continue of the world. The ἔλεγχος of the Spirit completes this separation in such wise, that on each side three classes of men must become manifest: among those who receive that ἔλεγχος, the penitent, who confess their sin, the believers, who are justified in Christ, the saints, who are delivered from the power of Satan in perfecting their sanctification;—among those who continue to reject it, obstinate sinners, unbelievers, the judged. Observe the double meaning of this last proposition: Satan is judged for our benefit, if we accept Christ's righteousness: or we abide with him in the Judgement, if we continue with the world in sin. Not that, as has been

said, the Spirit here for the first time reproves the sin of those who do not resist the Prince of this world, now that he is judged, and deprived of his strength: for this would be a ὕστερον πρότερον, whereby the whole ἔλεγχος at its close would begin anew. But the reproof of sin was necessarily the first, including everything that belonged thereto: whereas now, after the whole dilemma between sin and righteousness is clearly set forth, the Spirit finally announces the judgement of Satan in such a way, that He not only comforts believers with the perfect comfort declared in Rom. viii. 33, 34, but also reproves unbelievers with that word of awful judgement, as a last sting, in their inmost hearts, *Will ye then absolutely be and continue the devil's? will ye be judged with him?*

"One thing more must be mentioned, to complete these hints, that, inasmuch as the separation between the world and believers is not one effected in a moment, and a remnant of the world abides even in Christ's disciples, the Holy Ghost will reprove their remaining unbelief, will continually preach to them of Christ's righteousness, and will continually call them to a fresh, more thorough decision between Him who judged and him who was judged. As, to those who are in total unbelief, He not only shews their life and deeds, but also, for instance, their sinful books and systems, bringing out the πρῶτον ψεῦδος therein as *peccatum* and *error;* in like manner, in those who do not thoroughly believe, He reproves whatever does not yet proceed ἐκ πίστεως εἰς πίστιν, every last remaining ψεῦδος of their life and doctrine, as a sin against the truth of the Spirit, incurred through want of faith and disobedience. O how totally different is the Judgement of the Spirit from that which in these days of toleration we exercise! and yet this His primary Judgement is the only protocol for the last eternal one."

NOTE Z: p. 133.

There is a terrific truth in Coleridge's words, in a note on Taylor's *Doctrine of Repentance* (*Remains*, III. 302). "Probably from the holiness of his own life, Taylor has but just fluttered about a bad habit, not fully described it. He has omitted, or rather described contradictorily the case of those with whom the

objections to sin are all strengthened, the dismal consequences more glaring and always present to them as an avenging fury, the sin loathed, detested, hated, and yet, spite of all this, nay, the more for all this, perpetrated. Both lust and intemperance would furnish too many instances of these most miserable victims." In the next note he returns to the same remark: "But the most important question is as to those vicious habits, in which there is no love to sin, but only a dread and recoiling from intolerable pain, as in the case of the miserable drunkard. I trust that these epileptic agonies are rather the punishments than the augmenters of his guilt." The same truth is finely exprest in the fourteenth Essay in *the Friend*. "This is indeed the dread punishment attacht by nature to habitual vice, that its impulses wax as its motives wane. No object, not even the light of a solitary taper in the far distance, tempts the benighted mind from before; but its own restlessness dogs it from behind, as with the iron goad of destiny."

NOTE A A: p. 136.

Augustin, in his 52nd Tractate upon St. John, speaking on this passage, says: "Possidebat diabolus genus humanum, et reos suppliciorum tenebat chirographo peccatorum; dominabatur in cordibus infidelium; ad creaturam colendam, deserto Creatore, deceptos captivosque pertrahebat. Per Christi autem fidem, quae morte ejus et resurrectione firmata est, per ejus sanguinem, qui in remissionem fusus est peccatorum, millia credentium a dominatu liberantur diaboli, Christi corpori copulantur, et sub tanto capite uno ejus Spiritu fidelia membra vegetantur. Hoc vocabat judicium, hanc discretionem, hanc a suis redemptis Diaboli expulsionem.—Praedicebat ergo Dominus quod sciebat, post passionem et glorificationem suam per universum mundum multos populos credituros, in quorum cordibus diabolus intus erat; cui quando ex fide renuntiant, ejicitur foras. Sed dicit aliquis, Numquid de cordibus Patriarcharum et Prophetarum, veterumque justorum non ejectus est foras? Ejectus est plane. Quomodo ergo dictum est, *Nunc ejicietur foras?* Quomodo putamus, nisi quia tunc quod in hominibus paucissimis factum est, nunc in multis magnisque populis jam mox futurum esse praedictum est?—Quid ergo, ait

quispiam, quia diabolus de credentium cordibus ejicietur foras, jam fidelium neminem tentat? Imo vero tentare non cessat. Sed aliud est intrinsecus regnare, aliud forinsecus oppugnare: nam et munitissimam civitatem aliquando hostis oppugnat, nec expugnat. Et si aliqua tela ejus missa perveniunt, admonet Apostolus unde non laedant: commemorat loricam et scutum fidei. Et si aliquando vulnerat, adest qui sanat. Quia sicut pugnantibus dictum est, *Haec scribo vobis, ut non peccetis;* ita qui vulnerantur quod sequitur audiunt, *Et si quis peccaverit, Advocatum habemus apud Patrem, Jesum Christum Justum: ipse est Propitiatio peccatorum nostrorum.* Quid enim oramus, cum dicimus, *Dimitte nobis debita nostra,* nisi ut vulnera nostra sanentur? Et quid aliud petimus cum dicimus, *Ne nos inferas in tentationem,* nisi ut ille qui insidiatur vel certat extrinsecus, nulla irrumpat ex parte, nulla nos fraude, nulla nos possit virtute superare? Quantaslibet tamen adversum nos erigat machinas, quando non tenet locum cordis ubi fides habitat, ejectus est foras. Sed *nisi Dominus custodierit civitatem, in vanum vigilabit qui custodit.* Nolite ergo de vobis ipsis praesumere, si non vultis foras ejectum diabolum intro iterum revocare. Absit autem ut diabolum mundi principem ita dictum existimemus, ut eum coelo et terrae dominari posse credamus. Sed mundus appellatur in malis hominibus, qui toto orbe terrarum diffusi sunt; sicut appellatur domus in his a quibus habitatur, secundum quod dicimus, *Bona domus est,* vel, *Mala domus est,* non quando reprehendimus sive laudamus aedificium parietum atque tectorum sed quando mores vel bonorum hominum vel malorum. Sic ergo dictum est, *Princeps hujus mundi;* id est, princeps malorum omnium qui habitant in mundo. Appellatur etiam mundus in bonis, qui similiter toto terrarum orbe diffusi sunt. Inde dicit Apostolus, *Deus erat in Christo, mundum reconcilians sibi.* Hi sunt ex quorum cordibus princeps hujus mundi ejicitur foras."

NOTE A B: p. 147.

I will insert an extract here from Nitzsches *System of Christian Doctrine,* §§ 139, 140. "The perfected Mediator of the New Testament first imparts His gift of eternal redemption to the souls of men through the Holy Spirit, who takes everything from Him: John

xvi. 13, 14. For the gaining of the redemption (εὕρεσις λυτρώσεως, Hebr. ix. 12) is one act; the bestowal of it upon individual men is a different one. The procuring of salvation (τὰ χαρισθέντα ἡμῖν, 1 Cor. ii. 12) is different from its appropriation (μέτοχοι, Hebr. iii. 1. vi. 4). The grace of our Lord Jesus Christ is distinct from the grace of the Holy Spirit. By the former the whole world is reconciled, κατὰ δύναμιν, 1 John ii. 1. 2.; by the latter an ever increasing number of individuals is reconciled, κατ' ἐνέργειαν, to God: 2 Cor. v. 20: δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ.

"As the foundation of our salvation in the person of the Redeemer does not act magically, but, inasmuch as its chief instruments are doctrine and testimony, in a manner consentaneous to the original constitution of human nature, which involves freedom; in like manner, for the appropriation of salvation, it is primarily requisite that man's free receptivity should be excited or called forth. This instrumentality of the word, the Church, and the sacraments, in the operations of grace does not preclude the necessity for an immediate working of God upon the heart; and the initiatory act of regeneration by the Spirit, when it has actually taken place, does not prevent the perpetual continuance of similar acts, down to a term which is never to be lookt for in the present condition of mankind.

"The Scholastic Theology of the middle ages could not give a correct view of the doctrine of the appropriation of salvation; because it thought more of the ecclesiastical course of the Christian's life, as it was to develop itself through the instrumentality of the sacraments, than of the order of salvation. In so doing it fixt its attention chiefly on preparatory and justifying grace, and then again on baptism, and penance after baptism. The last distinction loses its significance in Protestantism; because every reconversion of a man after a fresh fall is essentially similar to the first. The dogmatic Theology of the Reformation attended at first solely to the point of justification by faith, and developt this according to circumstances, or rather developt the idea of faith still further, along with those which are essentially connected with it, the Holy Spirit, repentance, works, love. Subsequently it took up the distinction of *gratia praeparans* and *convertens*, and also *sanctificans*, *conservans*, *glorificans*, or at least of *regeneratio*, *renovatio*, and so on. The Mysticism of the middle ages cared less about our individual appropriation

of salvation, than about the extinction of our insulated life, or the stages of union with God; and Protestants have erroneously regarded this *unio mystica* as a peculiar, final state, which it cannot be, since the true mystical union with God is already contained in regeneration and sanctification. A like errour is it, when, through a misconception of the expressions in the Epistle to the Hebrews, a special τελείωσις is deemed to constitute the end. The school of Ernesti criticized the usual order with little better success than the division of Christ's office; for the main distinction of *justificatio* and *sanctificatio*, *vocatio* and *regeneratio*, lies plainly in the language of Scripture. Two series, an objective and a subjective one (ἀκοή, πίστις), as De Wette proposed, cannot be carried through, and do not help in the solution of the problem. The right division was introduced by Schleiermacher; though the way had been prepared for it by the older one of *gratia praecurrens, operans, cooperans, etc.* The division must assuredly be psychological, not however so as to be grounded, according to Hollaz and Ammon, on the relations of the feelings, the understanding, and the will, in which case nothing further is left for sanctification, but so that the state of the soul, or our spiritual life, is to be considered with reference to its mediation, principle, and development. This triple distinction of *calling, justification*, and *sanctification*, may also be viewed with reference to Christ's triple office, as Prophet, Priest, and King."*

* As I have spoken several times with high praise of the invaluable work from which this passage is extracted, it seems incumbent on me to state that, if any of my readers should be led thereby to look into the recently publisht English Translation, they will be miserably disappointed. A more conspicuous example of what Southey called *traducing* and *oversetting* a book will not readily be found. Even in the selection of the work for translation, little judgement was exercised. For, since it was composed in great measure as a manual to be expanded and expounded in a course of theological lectures, though it contains an almost inexhaustable fund of thought and learning, this is brought forward summarily and often allusively, with perpetual references to the German theological writers of the last hundred years, of most of whom the mere English reader will never have heard. Hence to such a person the very best translation would have been useless, and almost unintelligible, except it were accompanied by a copious account of the writers and systems referred to; nor would such information, so acquired, be of any worth. But of such knowledge, as of every other qualification for their task,

These historical remarks may be serviceable to those who desire to understand the development of theological opinions, and who have risen above the vulgar errour of supposing that all the wise men in all ages must have thought exactly as they themselves think on every subject, and that, so far as they did not, they were wrong.

NOTE A C: p. 158.

The connexion between the three parts in the Comforter's threefold conviction is thus set forth by Lampe. "Neque negligendus est ordo, quo hi articuli sunt locati. Ille enim non tantum cum oeconomia salutis, sed etiam cum methodo Spiritus examussim convenit. Cum oeconomia salutis: nam in demonstratione *peccati* sanctitas Patris, *justitiae* omnisufficientia Filii, *judicii* robur Spiritus Sancti manifestatur. Cum methodo Spiritus Sancti: primo enim peccatorem convincit de peccato suo, ut salutis cupidum faciat: ne vero in eo desperet, mysterium justitiae aperit, atque ita spe salutis implet: et ne spe hac ad securitatem carnis abutatur, totam judicii in hac justitia fundati rationem aperit."

Among Bernard's Sentences (Vol. 1. p. 1239), one bears upon the threefold conviction wrought by the Comforter. "Spiritus Sanctus arguit mundum de peccato quod dissimulat,—de justitia quam non ordinat, dum sibi non Deo eam dat,—de judicio quod usurpat, dum tam de se quam de aliis temere judicat." Samson might have propounded it as a riddle to the Philistines to divine

the Translators are thoroughly innocent. Nay, they perpetually misunderstand the commonest idioms and expressions of the German language; and, sitting down to render a writer whose style, though knotty, and obscure from its condensation, is full of deep and subtile thought, their chief characteristic is a felicitously unconscious want of meaning, not seldom making the author say the very contrary of what he says in his own tongue. I will not waste paper in citing instances of this, that having been done sufficiently by a writer in *the Eclectic Review* for December last, whose collection of blunders might without much trouble be centupled. But it seemed to me due to Nitzsch to vindicate him from the suspicion of having uttered the bewildering nonsense imputed to him in the Translation. It is to be regretted that the good intentions of the enterprising publisher, Mr Clark, should be thus baffled by the incompetence of the workmen whom he has employed.

the logical processes by which these expositions are elicited from the Scriptural text.

Here I will insert Maldonat's interpretation of our three verses; which is clever, as he always is, though it has that shallowness, which commonly goes along with cleverness, and which is a pervading characteristic of Jesuit, as of most of the Romish Post-tridentine Theology. "In nomine *peccati* duplex est quaestio, cujus, et quale peccatum intelligatur. Ipsius mundi peccatum intelligi, manifestum videtur esse; itaque id ab omnibus tamquam certissimum ponitur: sed postea docebimus generaliter accipiendum, tamquam si diceret, *Spiritus Sanctus declarabit uter nostrum peccator sit, Egone, an mundus, qui Me peccatorem solet appellare.* Quale autem peccatum intelligat, de eo nonnulla inter interpretes dissensio est. Nonnulli — peccatum illud significari volunt quo Christum Judaei crucifixerant.—Hoc enimvero esse arguere de peccato, cogere certis argumentis peccatum confiteri.—Alii peccatum, quod vocant infidelitatis, significari putant, arguendumque esse hujus ipsius peccati mundum, quod in Christum credere noluerit.—Mihi nullum certum peccatum videtur insinuari, sed generaliter illud significari peccatum, quo ante etiam quam Christus veniret, totus mundus obstrictus tenebatur. Itaque non docet Christus fore ut Spiritus Sanctus ullius in se admissi, postquam venit, peccati mundum coarguat; sed fore ut mundus, visis admirandis Spiritus Sancti operibus, agnoscat se vetere adhuc teneri peccato, cum videat non potuisse nisi per Christum ab eo liberari; per Christum autem liberatum non esse, cum in Illum non crediderit. Atque ita intelligenda ratio est quam Christus subjungit: *de peccato*, inquit, *quia non crediderunt in Me.* — Non enim significat, propter hoc peccatum arguendum, quod in Ipsum non crediderit, sed propterea peccatum ejus arguendum, quia non credidit, quae vera via est qua a peccato liberaretur.—

"Una hic superest dubitatio, qua ratione Spiritus Sanctus hoc ipsum declaraturus erat, quod idem de justitia atque judicio quaeri potest. Neque non verbis, sed factis, non per se ipsum, sed per Apostolos caeterosque Christianos, quos erat numine suo repleturus. Futurum enim erat ut mundus, videns quae afflatu Spiritus Sancti Apostoli facerent, imperitos homines omnibus loqui linguis, aegrotos curare, suscitare mortuos, fateri cogeretur Christum, cujus nomine haec omnia facerent, verum mundi, ut illi

praedicabant, Salvatorem esse, seque in suis manere peccatis, quod in Illum non credidissent. Hoc in illa Petri concione videmus accidisse, ubi, cum Petrus Christum unicum esse Salvatorem docuisset, doctrinamque miraculis confirmasset, compuncti sunt auditores corde, dixeruntque ad Petrum, et ad caeteros Apostolos, *Quid faciemus, viri fratres?*

"Sequitur ut de *justitia* disseramus.—Sunt qui putent justitiam hominum intelligi, aut justitiam certe Christi, non eam qua Ipse justus est, sed qua nos justos efficit; quasi dicat fore ut Spiritus Sanctus doceat, mundum esse peccatorem, se vero esse eum qui justificat impium; aut eos qui in se credunt justos esse, quales apostoli erant; propterea Eum prius, cum de peccato loqueretur, dixisse, *Quia non crediderunt in Me;* nunc non dicere, Quia non *videbunt Me*, sed, *Quia non videbitis Me.*—

"Credo allusisse Christum ad praecedentem Suam cum hominibus consuetudinem, quae in causa erat cur Illum peccatorem caeteris similem mundus appellaret, quod carnis Ejus infirmitatem videret, quae occasio auferenda illi erat cum Christus in coelum ascenderet, quod certum id futurum esset argumentum, Eum plus quam infirmum hominem esse, potentem esse Deum, quia sua auctoritate in coelum conscendisset. Hoc est, *Quia ad Patrem vado, et jam non videbitis Me:* jam occasionem non habebitis ex conspectu carnis et infirmitatis Meae humiliter de Me sentiendi; non enim videbitis Me.—

"Ultimum reliquum est verbum: *Et de judicio, quia princeps hujus mundi jam judicatus est.*—Quidam Christi judicium significari putant, et active sumunt, quasi dicat: Spiritus Sanctus mundum docebit Me justum Judicem esse vivorum et mortuorum, cum videat principem suum a Me judicatum esse.—Alii, ad Christum etiam referentes, judicium pro recto mundi ordine et restitutione perditarum rerum accipiunt.—Malus auctor: (we have seen that this was Calvin's interpretation:) qualis sententi asit, doctus lector judicabit. Alii referunt ad mundum, sed active etiam accipiunt pro mundi judicio, quo ipse judicat, non quo judicatur; quo sensu Bernardum paulo supra interpretantem induximus. Alii ad mundum, sed passive, fore ut cognoscat mundus judicium suum, id est, suam condemnationem, cum videat se jam in suo principe condemnatum. Sic Augustinus, Beda, et Rupertus; atque hicest verus sensus; sed aliquanto magis premendus est.

"Principem hujus mundi diabolum appellari, dubium non est, et omnes monent: illud vero dixissent, vellem, cur potius dixerit, Christus principem hujus mundi, quam mundum ipsum damnatum esse.—Primum, quia princeps jam vere damnatus, jam victus erat; mundus non damnatus, sed damnandus erat; adhuc enim vivebat: adhuc spes erat veniae. Deinde, quia se damnatum nisi in suo principe cognoscere non poterat. Denique, quia majoris victoriae erat, principem mundi, quam mundum ipsum devictum esse atque debellatum. Itaque fecit Christus quod solent in bello facere victores: si hostium imperator inscio, ut saepe fit, exercitu ceciderit, sublatum in hastum ejus caput hostibus ostentant, ut se, mortuo imperatore suo, victos esse confiteantur.

"At qua ratione hoc ipsum, victum esse diabolum, mundus cogniturus erat? Videns nimirum, nullam contra Christum Ejusque discipulos habere potestatem, Ejus nomine de obsessis hominibus pelli, Ejus prohibitum potestate, ac solo signo crucis Ejus territum, in idolis responsa non dare."

He who will compare this interpretation of our text by the ablest of Romish expositors, with those by Luther and Stier, given in preceding Notes, can hardly fail to perceive how meagre and superficial the Jesuit is, in comparison with the power and depth and richness of the spiritual truths poured out by the two Germans. Nor does this present an unfair measure of the worth of Romish, when contrasted with good Protestant Theology. It will be seen how shallow Maldonat's perception of sin is, and that of righteousness, and that of judgement,—how he can neither discern the sinfulness of unbelief, nor the gift of righteousness to faith, nor even in what way the Prince of this world is judged. Nor has he any discernment of the spiritual operation of the Spirit. The conviction is to be wrought by outward works, by miracles. Even Peter's sermon is not sufficient to act upon his hearers, except when "*miraculis confirmavisset*," though of this as a motive there is no intimation in the Apostolic narrative. In this spirit the Church of Rome has been wont to lay down that the power of working miracles is an indispensable criterion of a true Church; and, rather than be without it, she forges lying miracles to deck herself out with. Thus does she give her proof that the Prince of this world has been judged.

Neander, in his *Life of Jesus* (p. 661), states the purposes of the Comforter's conviction as follows: "Under the conflicts which await the disciples, Jesus promises them the help of the Holy Spirit. The Spirit by their means shall effect whatever is requisite for the spreading of the Kingdom of God. All that is needful for this work He comprises in these words: the Holy Ghost shall bring the world to a consciousness of its sin, and teach it to recognise the ground of its unbelief therein. (Our Lord's words rather mean, that the world shall recognise its unbelief to be the ground of its sin.) Next, He shall bring the world to a conviction that Christ had not died as a sinner, but had ascended as the Holy One to His Father in Heaven, and by His death, and His subsequent exaltation to heaven, had most completely manifested His holiness. They who have attained to the consciousness of their sin, shall recognise Him as the Holy One, whose holiness is the ground of the sanctification of all others. Thus He brings them gradually to the conviction that judgement has been past upon Satan, who till then had reigned in the world, that evil has been deprived of its power, and therefore that those who have entered into communion with Christ, need not fear it any longer. Everything is thus concentrated in these three steps, the conviction of sin, the conviction of the holiness of Christ, our Redeemer from sin, and the conviction of the impotence of evil, which had resisted the establishment of His Kingdom. Herein lies the whole substance of Christianity, the conviction of sin, of Christ as the Holy One, the Redeemer from sin, and of the Kingdom of God which, triumphing over evil, shall subdue everything in mankind!"

NOTE A D: p. 165.

Episcopius, in his *Institutiones Theologicae* (lib. iii. sect. iii. p. 144), in an argument on the possibility of the existence of witches in Christian countries, contends that this is not inconsistent with the declaration that the prince of the world has been judged. "Esto, inquies: existere dicantur inter et apud homines ac nationes profanas, superstitiosas, et a vero Dei cultu alienas, Chinenses, Guineenses, Javanos, aliasque. At inter Christianos ut credantur

esse posse, vix sinit credere ipse Servator, qui de Satana sive principe mundi ait, Joan. xvi. quod jam tum, cum ipse adhuc in terris viveret, condemnatus erat: vers. 11. Atqui, inquam ego, ista oratione Christus non vult significare, Satanam sic jam tum fuisse condemnatum, ut in mundo amplius aut non esset, aut saltem efficere nihil posset in ea mundi parte ubi religio Christi obtentura esset. Contrarium enim manifestum est ex locis supra allegatis, ubi Spiritus Pythonicus dicitur obsedisse adhuc nonnullos istis in locis, ubi Apostoli religionem Jesu Christi plantaverant, a quibus etiam ejectus fuisse legitur. Sed ad summum id tantum voluit Christus, daemonem jam tum exauctoratum fuisse, et imperio Christi ita subditum, ut in eos qui religionem Ejus vera fide amplexuri erant non modo jus nullum habiturus esset, sed etiam ad jussum aut ad preces eorum ejiciendus esset, et veluti fulmen ex coelo cadit (ut dicitur Luc. x. 18), ita repente, dictum, factum, ex corporibus obsessorum exiturus esset ut injustus et damnatus possessor. Ex quo consequitur, Satanam quidem vim nullam exercere posse in iis qui veri Christiani sunt, et Jesum Dominum suum ex animo agnoscunt et colunt; et, quod majus est, credentes in Jesum vi ac potestate ista donari a Christo, ut daemonia per nomen ejus ejicere possint: Marc. xvi. 17. Sed vero ex eo non consequitur, in terris istis ubi Christiani sunt ac vivunt, Satanam sive daemonem nihil efficere posse; ac proinde eos, qui vel Christiani esse nolunt, vel ore tenus Christi religionem profitentur, caetera profani et nequam, opera Satanae uti non posse ad mirabilia quaedam patrandum. Contrarium enim non obscure indicant ista loca, in quibus Satan saeculi hujus Deus, id est, eorum qui saeculum et mundum hunc amant, dominus esse, vimque eos excaecandi habere dicitur, 2 Cor. iv. 4, princeps, cui potestas aeris est, et spiritus non vi tantum sed ἐνεργείᾳ praeditus, atque utens in filiis ἀπειθείας, Ephes ii. 2, et κοσμοκράτωρ τοῦ σκότους αἰῶνος τούτου, καὶ πνεῦμα τῆς πονηρίας ἐν τοῖς ἐπουρανίοις, Ephes. vi. 12, id est, quia spiritus est in sublimi aere degens; cui deinde ignita tela tribuuntur, vers. 16, qui et dicitur obambulare instar leonis rugientis quaerens quem devoret, 1 Pet. v. 8, fractum scilicet adversis, et sic religioni Christianae renuntiantem vitaeque mollioris et dissolutioris delitiis se dedentem, sive non resistentem animo infracto adversitatibus, quae religionis Christianae professionem comitari solent: quo ipso sane significatur daemonem sive Satanam sic non dici a Christo damnatum,

ut ex Christianorum terris plane sit relegatus aut ejectus, sed sic dumtaxat, ut quamquam in iis est, tamen in Christianos nihil possit, si modo ii sese ultro ei non dedant, aut conatibus ejus non cedant; alioquin veteri jure atque imperio suo utens, tam in ipsos, quam in caeteros alios omnes mundanos profanosque terrae hujus filios, tanquam dominus et deus eorum, licet divinae Jesu Christi potestatis fraeno coercitus, utpote sine cujus permissione ne in porcos quidem dominandi jus habet, damnatus ad ejus jussibus ac nutibus parendum."

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